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2023

1.1 March

1.1.1 Roland Caen: Jung spoke of Freud always with much esteem and admiration (2023-03-01 03:30)

Roland Caen: Jung spoke of Freud always with much esteem and admiration

[1]

[2]C.G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances

Roland Cahen: Memory of C.G. Jung

In this interview Dr. Cahen recounts how he first met Jung at the age of twenty-two, through a series of lucky circumstances.

Roland Cahen: "I arrived at Zurich at one o'clock," he tells in the interview, "and there was a course by Jung at the Polytechnic Institute at five o'clock.

I had intended to take the night train to Paris , but this course excited me so much that I decided to pitch my tent in Zurich,
and I stayed one month.

At the end of this month I went to see Jung at the end of one of his lectures and said: 'Monsieur, we have nothing like this in France.

One should translate your stuff.'

Jung then was already a world authority, but at the same time he was very open-minded.

He told me: ’Carte blanche, young man!’"

Thus, Dr. Cahen says, the whole adventure began.

He proceeded to read Jung’s work and after 6,000 pages chose to translate Modern Man in Search of his Soul, of which more than 100,000 copies have been printed since.

Dr. Cahen’s short stay in Zurich resulted in a change of orientation.

He gave up philology and, in spite of many obstacles, took up medicine in preparation for his life’s work as an analyst.

He was determined to make Jung’s work known to French readers and has been instrumental in the publication of twenty-two of Jung’s works.

Asked whether he was analyzed by Jung, Dr. Cahen replied as follows:

"I started on my analysis in Zurich without financial means.

I want to stress this , because the relation of analysis to money is so often caricatured.

My analyst was C. A. Meier, who later occupied Jung’s chair at the Polytechnic Institute.

To be sure, not all doctors have at all times his competence, his broadmindedness, and his generosity.

Then later, I analyzed with Jung himself in order to learn to know his own personal way, which was beyond compare, and then with Mrs. Jung, his wife, in order to make part of the analytical journey with an analyst of the opposite sex."

Asked by the interviewer what Jung was like, Dr. Cahen answered:

"Like a great gentleman. That’s the fundamental impression chat he always left with me.

He knew how to make himself accessible to everyone, to speak their language, to enter into their preoccupations.

A great gentleman, in whom intelligence vied with his (physical) presence, his kindness, his sensitivity, with his manner, of necessity less logical than psychological, that is to say inclusive of the opposites.

The interviewer asked how Jung reacted to the popularization of analytical ideas.

Did he calk about that? Dr.

Cahen: "Jung was entirely aware of the vital importance of the psychological revolution, that is co say of the Copernican upheaval as a result of which man's consciousness is no longer the center of his mental universe.

Do you remember the anecdote about Freud and Jung and also Ferenczi, where they disembark in the U.S. and one says to the other: 'They don't know that we are bringing them the plague."

I remember telling Jung one day that, if things continued thus, one must foresee a psychological service whose density would equal that of the services of religious institutions in the past.

The only reply Jung gave me was to raise his arms to heaven."

Dr. Cahen added that he thought we had arrived at this point today.

The interviewer asked whether Jung was a man close to life.

Dr. Cahen: "He chopped his own wood in his country house on the shore of the high Lake of Zurich.

He considered manual labor a necessary part of life and also of mental hygiene.

He had neither electricity nor running water at his country house in Bollingen.

He also was a great traveler and a bon vivant.

You always had the impression char he was entirely at your disposal and that the only case in the world char interested him was yours.

He had the wisdom to limit his activities.

When I knew him he had reached sixty; a little after chat he saw no more than two or three patients per day."

Interviewer: "Jung expressed himself a lot, 1 believe, in the course of a session?"

Dr. Cahen: "Freud also expressed himself and much more than is currently thought.

The totally silent psychoanalyses do not correspond at all co what Freud himself did.

Jung expressed himself, and towards the end of his life, when 1 knew him, he expressed himself more, no doubt than in his fifties.

He thought it his cask to express himself, inasmuch as, beyond the association method of Freud, he proposed the method of amplification: if a subject has no associations in connection which his dream it is,
no doubt, often due to resistances.

But it is also often due to the fact that it concerns a content that is emerging for the first rime into the field of consciousness and which therefore has no connection yet with the rest of the psychological edifice.

It is like a foreign body which emerges and makes a breakthrough . . .. Bur the amplification method muse intervene only when one has exhausted stubbornly all appeals co personal history and to the associations of the patient.

It is here that Jung brings a new insight: not everything in the psychic material of the patient refers to his personal history."

The interviewer asked Dr. Cahen how Jung spoke of Freud in 1938-39. twenty-five years after their break.

Dr. Cahen: "I don't remember a single visit with Jung where he did not speak to me of Freud.

I think that neither of the two great men ever healed of the grave wound of their rupture.

Jung spoke of Freud always with much esteem and admiration." Roland Cahen, J.E.T., Pages 11-13

http://www.hommes-et-faits.com/psychologie/W _RCahen.htm

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/07/26af8-62broland2bcaen.jpg
2. https://www.amazon.com/C-G-Jung-Emma-Toni-Wolff/dp/B000UFJOU2/ref=sr_1_1?dchild=1&keywords=jung+collection+of+remembrances&qid=1593765001&sr=8-1

1.1.2 Al- Ghazâlî, who died in 1111. This theologian is the real spiritual father of Islam. (2023-03-01 04:33)

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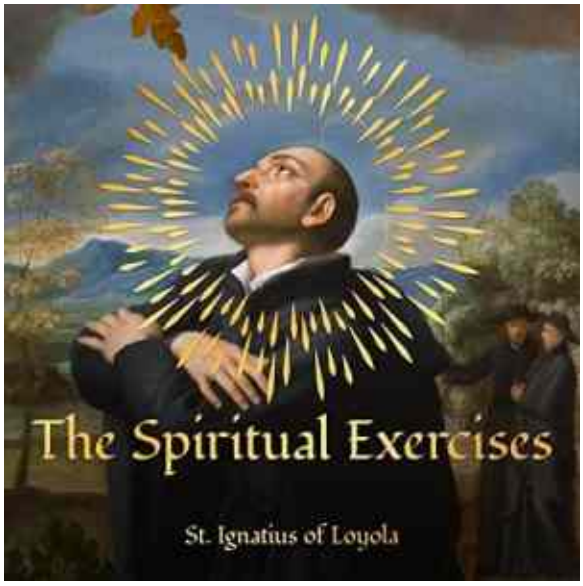
[1]Carl Jung Depth Psychology Facebook Group



Lecture 3 22 November 1940

Today we are going to recapitulate the Exercitia spiritualia of Saint Ignatius.

The exercises were invented by Saint Ignatius, but there's also some history behind them. They had precursors.

They emerged from two sources, namely from the prayer and meditation exercises of the so- called Devoti who directed spiritual exercises in monasteries centuries earlier.

That is one of the sources. The other source is Islam.

At the end of the eleventh century, there was a great theologian and scholar, Al- Ghazâlî, who died in 1111.

This theologian is the real spiritual father of Islam.

He initiated the whole mystical development within Islam.

He created exercises that were spread out over three or four weeks for the faithful to practice and deepen their mystical life.

Ignatius structured his exercises in the form of military drill rules.

He himself had originally been an army officer, and as he lay in his sick bed after being wounded he became acquainted with spiritual books from which he got the inspiration for the exercises.

These exercises take place over four weeks. Those are known as the large exercises.

There are also smaller three- day exercises, but they are no more than sermons by missionaries, whereas the large exercises are really and truly meditations.

The actual meditations are preceded by the praeparatio, the preparations.

Here two main texts are meditated on: the “Anima Christi” and the “Fundamentum.”

The “Anima Christi” is an old Church prayer to the soul of Christ.

Latin version goes,

Anima Christi, sanctifica me.

Corpus Christi, salva me.

Sanguis Christi, inebria me.

Aqua lateris Christi, la va me.

Passio Christi, conforta me.

O bone Jesu, exaudi me.

Intra tua vulnera absconde me.

Ne permittas me separariate.

Ab hoste maligno defende me.

In hora mortis meae voca me,

Et iube me venire ad te,

Ut cum Sanctis tuis laudem te

In saecula saeculorum. Amen.

(Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water from the side of Christ, wash me.

Passion of Christ, strengthen me.

O Good Jesus, hear me.

Within your wounds hide me.

Permit me not to be separated from you.

From the wicked foe, defend me.

At the hour of my death, call me

and bid me come to you

That with your saints I may praise you

For ever and ever. Amen.)569

This prayer is then meditated on line by line; in previous lectures we examined the meditation process in detail.

We have an excellent example and explanations in a modern work by the Catholic theologian and Jesuit Erich Przywara.570

volumes have been published to date.

There you can gain an impression of the incredible precision with which these lines are meditated on His elaborations on the “Anima Christi” and the “Fundamentum” are actually the best part of the whole book.

You will find there all the impressions you need of Przywara’s theology and ultimately also of Ignatius’s, as he weighs up the meaning of every word, as it were.

The purpose of this meditation is that the idea and form of the Christ figure— that is, the anima—is pictured through active imagination so vividly that one is in a manner of speaking transported into the presence of this image that actually exists, and ultimately absorbed into it, so to speak.

That means that the believer—we can no longer say yogi here— disappears completely into the self- created figure which of course, according to the official or orthodox view was not, however, created by the believer: because Christ is an eternal presence, which the meditator simply makes visible to himself through the imagination.

In a way, he simply supports his already existing conviction of the absolute existence of Christ, and through such an intimate and strenuous engagement with this figure, the meditator’s own being or soul is gradually transferred into the idea and form of Christ.

And as a result, the human being is elevated, which after all is the ultimate purpose of such a meditation.

As Przywara says, “Thus it is the perfect wholeness”: namely, the wholeness of this perfect God- man, a unity of “spirit and flesh, God and creature.”571

Those are Przywara's own words. Christ appears in this meditation as a wholeness, not only of the person but also of the Godhead, insofar as he is simultaneously verus Deus and verus homo, according to the Church formula.

So: true God and true man at the same time, an all encompassing figure in the fullest sense of the word; namely, a figure that surrounds the human being and encloses it fully within itself.

Now as you already heard, this figure corresponds to the Eastern figure of the purusha, âtman, or Mahâsukha, which is the example we discussed last time, the figure of the mystical Buddha.

It is the idea of a being that completely encompasses the conscious man, a being that at the same time also raises up and elevates men to a wholeness which they would not be capable of on their own.

This elevated and greater being that encompasses man is known in the Indian definition as the transcendent self of human beings: not an I, but something beyond the I, a transcendent subject.

In Christian mysticism— not in Jesuit mysticism but according to Paul or John—it is the Christ in us, the "inner Christ," to whom we relate "as the grape to the vine."572

We are part of this whole, perfused by the blood of Christ. We share in his life, and it flows through us.

We breathe as it were with his breath and as a result we are entirely Christ, and yet we are

also parts.

Naturally, the Eastern conception differs here. In the Eastern view, it is the yogi who becomes Buddha.

Here it is the exact opposite.

Man becomes Christ insofar as Christ takes man into himself. Christ is the agent, he stands before the believer, draws him in, and embraces him.

It is not the believer who embraces Christ.

Although such expressions [as "the inner Christ"] may crop up, that is not the intention. is only meant like that in the East.

There, that is, there is no subject present other than the yogi. The Buddha does not even exist any more.

In the East, it is blasphemy to say there is still a Buddha.

Buddha has entered nirvâna, entered the state of non- existence, and has thereby demonstrated his perfection, shown that he was able to bring about his complete dissolution.573

If you think that the Buddhist worship before a Buddha statue is actually directed at this Buddha, you are completely mistaken.

The Buddha no longer exists, whereas in Christianity it is the opposite.

Christ exists, and that's why in these exercises the person is transferred into the form, as it were, into the whole of this transcendent subject, and disappears as a human being.

That is after all the purpose of these exercises: namely, to make the subjective I- person dis appear, because it is that person who always willfully rebels against the discipline of the Church.

Now, this notion which I have just tried to explain to you is not some invention of Saint Ignatius; no, these are ideas that have been present in the Church for ages, and not just in the Church, but also in the activities of antiquity that took place outside the Church.

I'd like to read you a section from the Philosophoumena of Hippolytus in this regard.

He was one of the Church fathers and died as a martyr in the year 235 CE.

He was a presbyter in Rome, later becoming a bishop of a schismatic group that split from the main church due to disputes about the Godhead of Christ and ecclesiastical discipline.

He wrote a great number of theological works, including commentaries (his Commentary on the Prophet Daniel being the oldest preserved biblical commentary), essays opposing the Gnostics, a paper on the calculation of the Easter dates, and a chronicle of ecclesiastical law and dogmatic works.

His writings were widely disseminated in the ancient world.574 He was an opponent of Pope Callixtus.575

That was part of the Church's chronique scandaleuse. The two of them had an unholy quarrel.

It was one of those cases where an introvert and an extravert rub up against each other, and for that reason it's particularly interesting.

Hippolytus was hushed up by the Roman church, but his texts survived in Greek.

A Greek man rediscovered them on Mount Athos in the [eighteen-]forties.576

Hippolytus is one of the main sources of our knowledge of Gnostic, para- Christian systems, which are all derivations from that whole spiritual movement from which Christianity also originally emerged.

Hippolytus says, And you shall receive the kingdom of heaven, you who, while you sojourned in this life, knew the Celestial King.

And you shall be a companion of the Deity, and a co- heir with Christ, no longer enslaved by lusts or passions, and never again wasted by disease.

For you have become God: for what ever sufferings you underwent while being a man, these He gave to you, because you were of mortal mould, but what ever it is consistent with God to impart, these God has promised to bestow upon you, because you have been deified, and begotten unto immortality.

This constitutes the import of the proverb, “Know yourself”; i.e., discover God within yourself, for He has formed you after His own image.

For with the knowledge of self is conjoined the being an object of God’s knowledge, for you are called by the Deity Himself.577

As you see, this formulation is very dangerous, as it could lead one toward all sorts of peculiar ideas.

But this kind of avowal is very typical of the early Christian ideas.

You’ll find similar in Paul’s epistles, and Hippolytus here refers to 1 Corinthians 13:12, where it says, “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I(know even as also I am known.”578

Hippolytus takes this part literally, as it were.

This inner relatedness with God, this reciprocal relationship through relatedness, was an idea originally present in Christianity and was not actually lost until much later.

I would like to read you something else, but it is Gnostic rather than Christian.

It comes from another highly valuable document left to us by Hippolytus: the letter from Monoïmus, the Arab, to Theophrast.

Monoïmus is not known other wise, apart from through the work of Hippolytus.

In this letter Monoïmus writes, [S]eek for Him from (out of) yourself, and learn who it is that absolutely appropriates (unto Himself) all things in you, and says, “My God (is) my mind, my understanding, my soul, my body.”

And learn from whence are sorrow, and joy, and love, and hatred, and involuntary

wakefulness, and involuntary drowsiness, and involuntary anger, and involuntary affection; and if you accurately investigate these (points), you will discover (God) Himself, unity and plurality, in yourself, according to that title, and that He finds the outlet (for Deity) to be from yourself.579

This is a conception of the religious phenomenon as something absolutely psychological.

He even goes so far as to say that God himself has his origin in man.

That of course is in stark contrast to the truth of the Church: that he is a counterpart, a real “thou”; whereas here, God is not actually a “thou,” but is rather my innermost essence.

This teaching certainly tends in the Eastern direction. Monoïmus was an Arab.

It is not out of the question that around this time, perhaps the first century, influences from the East had already spread westward.

Indeed, there are also other reasons that make it quite likely.

In the second century before Christ there were Buddhist monasteries in Persia.

And in Hellenic- Egyptian literature there are a few very striking ideas that prob ably have a connection with India.

In India too, there are a few things that indicate links with the West, but we don’t know exactly how old these influences are.

This whole question is still very much in flux; we do not yet have sufficient information to properly evaluate these transmissions.

The interesting thing about this text is that the Godhead is made responsible for all involuntary mental phenomena.

So, for example if people fall asleep without meaning to, or are unable to sleep, or have unwanted fits of anger or sadness, it is not their own action, but is “a Deo missum”: sent by God.

We say, “ Don’t be so lazy! Don’t fall asleep! Pull yourself together!” as if one could tell God what to do, according to Monoïmus.

This view contains a very important perspective on assessing human emotions.

You all know that it is tremendously difficult to overcome emotions, to have complete mastery over them, as one says.

It is impossible to do so without eventually doing oneself harm in the process.

Habitual suppression of emotions is dangerous in certain circumstances; you could even say life threatening.

It’s not just that the emotions then fester— such suppression can cause an actual infirmity to develop, because you are internally compressed by the affects that never come to the surface, and it is then hugely cathartic when you can finally let loose.

And this over- empowerment of mental phenomena, the might of all psychological experiences that come to us, becomes the criterion for this inner Godhead, this willful arbitrary Godhead.

Now to the “Fundamentum.” The “Fundamentum” is a text that Ignatius puts at the start of his exercises.

I’ll give you the German580 version here:

The human person is created to praise, reverence and serve God Our Lord, and by so doing to save his or her soul.

The other things on the face of the earth are created for human beings in order to help them pursue the end for which they are created.

It follows from this that one must use other created things in so far as they help towards one’s end, and free oneself from them in so far as they are obstacles to one’s end.

To do this we need to make ourselves indifferent to all created things, provided the matter is subject to our free choice and there is no prohibition.

Thus as far as we are concerned, we should not want health more than illness, wealth more than poverty, fame more than disgrace, a long life more than a short one, and similarly for all the rest, but we should desire and choose only what helps us more towards the end for which we are created.581

The “Fundamentum” is so named because it is the ideological and psychological582

foundation of the exercises, intended to make exercitants aware of the purpose of human life.

In contrast, that is, to our biological notion that men’s purpose lies within themselves, in this view man is created for a specific purpose and end.

The purpose is the laudare Dominum, to praise the Lord at the heavenly court in the mold of the royal courts of the Orient, to belong to the circle surrounding the Lord, to be part of

God’s world, a grape on the vine which has to return to the vine.

That is the purpose of human life and of mankind, and is also the foundation of

the whole of Christian morality, I mean this Jesuit morality: namely, to use created things only to the extent that they serve to reach this goal.

In Przywara, there is at this point an extensive meditation on the nature of God and the relationship of man to God.

That is to say, he talks about God as the unio oppositorum, the union of the opposites.

In God all opposites are united; in man they have fallen apart. Man is a conflict.

That's why mankind is in a sad state, in need of redemption.

The redemptive thing is the unity, and that unity is God. Przywara says that the conflict, the rift, is where the symbol of the cross enters in.

That is this figure, namely the intersection: +. The symbol of the union of the opposites.

And the thing that unites, the unity itself, is the Godhead.

And so man meets the Godhead, as it were, in the center of the cross, as Przywara says,

in that man is the manifested opposite, but God is the unity of the opposites.

In the act of redemption, the human being becomes one, as God is one.

The symbol of the cross is actually for Przywara really the symbol of God, of the essence of God. God is a cross.

That is a very profound formulation: namely, that God himself is the suffering that is inflicted on men, in the sense that man is not God, is not unified, but is split in two and suffers from the longing and need to recover that unity.

That gives the split in the human soul an unprecedentedly novel and important meaning. But even that is not new, as luckily we have a very interesting text from antiquity, namely the "Erinnerungen des Heiligen Johannes an Jesum," from Hennecke's collection Neutestamentliche Apokryphen.

You can also find it in Dokumente der Gnosis by Schultz:583

And the Lord stood before me in the middle of the cave and illuminated it and said, "John!

For the masses below in Jerusalem I am crucified and stabbed with lances and sticks and drink vinegar and bile.

But to you I say, and listen to what I say, 'I promised you I would come up on to this mountain so that you would hear what the pupil must learn from the teacher, the man from God.' "584

This scene takes place during the crucifixion on Golgotha.

He is transported to the top of the mountain where this revelation takes place.

We see here once again the symbol of the mountain: "Do you wish to see Christ transfigured? Ascend this mountain; learn to know yourself."585

And with these words he showed me a cross with timbers of light, and around this cross a great crowd of figures flowing through each other with fluctuating forms.

And it had one single form and the same appearance.586

This “crowd” refers precisely to the multiplicity of the psychological entities in the human being, and here it has one single form, namely the human form.

Many things are combined within man and form a multiplicity.

That’s why the writer Carl Spitteler once called the “multiplicity of his soul” the “ peoples of his soul.”587

Above the cross [please note that it says above the cross; CGJ] however, I saw the Lord with no form, rather merely as a voice, not the voice that we were used to but a voice that was sweet and gracious, a truly divine voice, which said to me, “John! Someone has to hear this from me, because I need one who will hear it.

This cross of light will soon be called word by me for your sakes, soon spirit, soon Jesus, soon anointed one, soon door, soon way, soon bread, soon seed, soon resurrection, soon son, soon father, soon breath of spirit, soon life, soon truth, soon faith, soon grace.

And it has these names for the sake of the people; but in real ty it is the boundary of all things, actually conceived and proclaimed to us, and for that which is solidifled it is the sure release of all bonds, and the harmony of wisdom.

Because the harmony of wisdom involves powers of the right and left, forces, dominions, daemons, threats, rages, slanderers, Satan and the lowest root from which the essence of all created things originates.”588

That is the rhizome, the root, the elements, the chaos from which everything came about, the matter, the hyle.589

Now this cross (stake), which solidified every thing by means of logos and separated the things of formation from the things below, but afterward expanded into the All, is not the wooden cross you will see when you descend from here [the vision was on Golgotha; CGJ].

Also I, whom you now do not see but whose voice you hear, am not the one who is on the cross; I was taken for he who I am not, without being the one I was for the many.

Rather, what they will say of me is instead ignoble and unworthy of me.

And if even the place of rest [that is, paradise; CGJ] is neither seen nor described: how much less will one be able to look on me, the Lord.590

The uniform crowd around the cross is the lower humanity [that is the part of mankind that is in need of redemption; CGJ].

And you see it in the cross, even if not in uniform appearance; and it would never be completely consolidated by the descending logos.

But if the essence of mankind and the descending crowd is completely grasped by the logos, convinced by the power of my voice as you hear it now, then I will no longer be who I am now.

Because until you do not call yourself mine, I am not what I am. if you hear me, pause as soon as you have heard me, as I do; and I will be the one I was as soon as you, like me, are with me.

Because this rests with you.

The multitude, however, and above all those who are far removed from the secret, despise and recognize me rather as I am wholly with the Father and as the Father is with me.591

I did not suffer, therefore, from anything they will say of me.

But also that suffering which I showed you and the others in the dance I want to hear described as secret.

Because who I am when you look, that I have already shown you. but who I really am, only I know and no other.

Let me then keep mine, and be content to see yours through me.

But to look at me in reality is, as I told you, impossible.592 You hear that I suffered; but I did not suffer.

And you hear that I did not suffer; but suffer I did!

I was whipped and no strikes hit me; hanged, but I was not strung up.

The blood that flowed out of me did not flow; and all the things they say about me are not true, and the things they do not say are things I did suffer.

But I want to give you a hint about what that is: because I know that you will understand.

So think of me as of the word’s praise, the word’s flagellation, the word’s blood, the word’s wound, the word’s connection, the word’s suffering, the word’s solidification, the word’s death.

And through these boundaries I describe MAN.

Reflect on the words, then you will also understand their Lord, and the MAN as three and what he suffered.593

This most noteworthy text demonstrates the ways people have thought about these matters even as far back as the early days of Christianity.

Of course, Przywara doesn’t refer to this text, as it is not in the canon.

I don’t know whether he had it in mind at all, but actually it contains all the ideas that Przywara also expresses in his meditation.

Now regarding the sequence of the Ignatian exercises, as I already told you, they are

split into four weeks.

The first week is spent meditating on the three aspects of sin: the sin of the angels and the insurrection of Lucifer against God, the disobedience of Adam, and one's own sinfulness.

This is usually followed by a conversation known as a colloquy: that is, a dialogue between the exercitant and the Godhead.

But it is a one- sided conversation. Only the believer speaks, God does not speak. Nothing is mentioned about that.

Then there is a thorough meditation on one's own sins, and then the colloquies are repeated, then the exercises again, and finally there is a meditation on hell, in which hell is imagined down to the finest detail.

The anguish of hell must now, says Ignatius, be experienced with all one's senses, seen, heard— the cries of the damned— smelt— the stench of sulfur, smoke.

Finally, the burning of the fire must be felt, and this goes on for days.

In the second week is the meditation on the kingdom of Christ, the incarnation, and the nativity, which must also be imagined using the senses so that it penetrates every sense, it is felt, seen, heard, smelt, tasted.

Then comes the meditation on the circumstances of Christ's life, especially the great battle of the principle of good, personified by Christ, against Satan.

There are Persian prototypes of this: for example, Gayômard, the Persian god- man who clashed with the forces of darkness.

Of course, that was long before Christianity.

Here we see the enactment of these battles with Ahriman, the god of darkness and of suffering.

It is the eternal battle between dark and light.594

That must be thoroughly meditated on in order to make it conscious in one's mind.

The third week therefore logically follows with a meditation on the Passion of Christ.

This suffering is again the result of experiencing the conflict. This week involves fasting and mortification.

In the fourth week comes the "Exercitia de amore Dei," the exercise on the love of God, in which God enters this conflict as redeemer and lovingly takes the person back into his fold.

This is followed by the meditation on the epiphany of Christ after his death, which underscores the transcendence of this subject and to an extent draws man, through identification with this Christ figure, up out of the temporal and into eternity.

Last of all are the famous rules, “Regulae ad sentiendum cum ecclesia,” on thinking and feeling in the Church, about bringing one’s attitude of mind into accord with the intentions of the Church.

Here Ignatius goes so far as to say that “the white I see, I shall believe to be black, if the hierarchical Church so stipulates.”595

And this demonstrates precisely the accusation that is leveled at the Jesuits, that they go against their own judgment. Carl Jung, The Spiritual Exercises of Ignatius Loyola, Page 243-255

1. https://www.facebook.com/groups/56536297291/

1.1.3 Carl Jung on "The Face of the Deep" - Anthology (2023-03-02 04:40)

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[1]Carl Jung Depth Psychology Facebook Group

As already mentioned, the constitution of the lapis rests on the union of the four elements, which in their turn represent an unfolding of the unknowable inchoate state, or chaos.

This is the prima materia, the arcanum, the primary substance, which in Paracelsus and his followers is called the increatum and is regarded as coeternal with God—a correct interpretation of the Tehom in Genesis 1:2: “And the [uncreated] earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God [brooded] over the face of the waters.”

This primary substance is round (massa globosa, rotundum,), like the world and the world-soul; it is in fact the world-soul and the world substance in one. It is the “stone that has a spirit,” in modern parlance the most elementary building-stone in the architecture of matter, the atom, which is an intellectual model. Carl Jung, CW 9i, Para 372

Here are a few of them: the king is in danger of drowning in the sea; he is a prisoner under the sea; the sun drowns in the mercurial fountain; the king sweats in the glass-house; the green lion swallows the sun; Gabricus disappears into the body of his sister Beya, where he is dissolved into atoms; and so forth. Interpreted on the one hand as a harmless bath and on the other hand as the perilous encroachment of the “sea,” the earth-spirit Mercurius in his watery form now begins to attack the royal pair from below, just as he had previously descended from above in the shape of the dove.

The contact of left hands in Figure 2 has evidently roused the spirit of the deep and called up a rush of water. Carl Jung, CW 16, Para 453

1. https://www.facebook.com/groups/56536297291/

1.1.4 Barbara Hannah and her Relationship with Marie-Louise von Franz (2023-03-03 06:09)

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[1]Carl Jung Depth Psychology Facebook Group

[2]The Cat, Dog and Horse Lectures, and "The Beyond"

RELATIONSHIP WITH MARIE-LOUISE VON FRANZ

The story of Barbara Hannah would not be complete without reporting her relationship with Dr. Marie-Louise von Franz.

The two women met for the first time in 1937 when they were both involved in a translation project for Jung.

The record is not clear on whether their decision to share living quarters was the result of a dream or a suggestion from Jung.

In any case, Jung was pleased with the arrangement, which on the surface seemed to be an unlikely one in view of the age difference.

Barbara was forty-six and Marie-Louise was twenty-three.

When Barbara asked Jung, "Why are you so keen on putting us together?"

Jung replied:

She has a very negative mother complex, and I want her to see that not all women are such brutes as her mother.

It will also teach you not to be jealous, and you had better not be jealous of her because she is a genius.

Jung said that Dr. von Franz was the only one of his pupils who fully understood his ideas.]

The real reason you should live together is that your chief interest will be analysis and analysts should not live alone.

They get too much into their patients' material, and it is better for them to have some difficulties of their own.

I have given you someone who will give you a lot of trouble.

Jung's perception was correct.

Barbara recalled that neither of them liked living with the other at first.

She said that they "fought the good fight" for ten years and nearly parted.

Jung had promised them that he would be available to them when they found the other difficult, but unfortunately, he had a heart attack two days after they moved in together, so they had to "fight their own battles" for a few months.

After the first ten years, "we hardly had a row," Barbara said.

They were a strong support for each other when Jung died.

"I don't know if either of us could have stood his death had we lived alone," she said.

Barbara and Marie-Louise lived in a flat on the Zurichsee until they moved to the house at Lindenbergstrasse 15, which they shared until Barbara's death some twenty-five years later.

In 1958, Marie-Louise built the Tower on a hill above Bollingen which served as a retreat for both her and Barbara.

Barbara wrote most of her biography of Jung at the Tower.

When asked, "What makes Barbara Hannah such a unique person?" Dr. von Franz responded:

The straightforwardness and honesty of her character.

She has been a loyal friend through all these years.

The women around Jung had a jealousy problem, and naturally, we also had one, but she was not catty about it.

You could have it out with her, which you could not do with many people.

She helped me by preventing me from making childish scenes.

She was more grown-up; I was nineteen when I began my analysis with Jung.

I was inclined to make a childish fuss about things that were of no interest whatsoever to Jung.

I could often react with her about those things so that it was not necessary for me to carry them to Jung.

She helped me a lot with her common sense.

She is a model of the individuation process.

In response to the question, "Have you often dreamed of her?"

Dr. von Franz replied with a gleam, "Oh, yes, in all colors! In the beginning, I projected my negative mother onto her,

because she could be my mother since she is twenty-three years older.

I do not dream of her so often now, but when I do, she appears as a benevolent companion and a loyal friend."

Barbara Hannah spoke of Dr. von Franz with the greatest professional admiration and with personal affection.

Good-natured bantering characterized their relationship.

When Barbara was ninety-two, she cancelled an afternoon appointment because she was too tired after spending the morning with the hairdresser and the manicurist.

When Dr. von Franz learned of the cancellation, she said to Barbara, "At your age you should not be so vain!"

They both had international reputations as analysts and writers. Dean L. Franz, The

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Cat-Dog-Horse-Lectures-Beyond/dp/1630515140/ref=sr_1_1?crid=299C6BLR8OR2&keywords=barbara+hannah+the+cat&qid=1675664074&sprefix=barbara+h

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1.1.5 How to get across from the sexual to the spiritual, not only from the scientific standpoint, but as a phenomenon in the individual? (2023-03-04 03:56)

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[1]Carl Jung Depth Psychology Facebook Group

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The next portion of the book deals with creative energy in a different aspect.

Energy can show itself in manifold forms and in a process of transition from one form to another.

The basic transformation is that which ensues when the energy passes from strictly biological needs into cultural achievements.

From this point on it is a matter of evolution.

How is it possible then to get across from the sexual, for example, to the spiritual, not only from the scientific standpoint, but as a phenomenon in the individual?

Sexuality and spirituality are pairs of opposites that need each other.

How is the process that leads from the sexual stage to the spiritual stage brought about?

The first image that comes up is the hero.

It is a most ideal image whose qualities change from age to age, but it has always embodied the things people value the most.

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage.

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection.

The unconscious makes the hero symbol, and therefore the hero means a change of attitude.

But this hero symbol comes also from the unconscious, which is also nature, that same nature which is not the least interested in the ideal that man is struggling to formulate.

Man comes then into conflict with the unconscious, and this struggle is that of winning free from his unconscious, his mother.

His unconscious, as I said, forms images of perfect people, but when he tries to realize these hero types, an other trend in the unconscious is aroused, [a trend] to the attempt to destroy the image.

So is developed the terrible mother, the devouring dragon, the dangers of rebirth, etc.

At the same time the appearance of the hero ideal means the strengthening of the hopes of man.

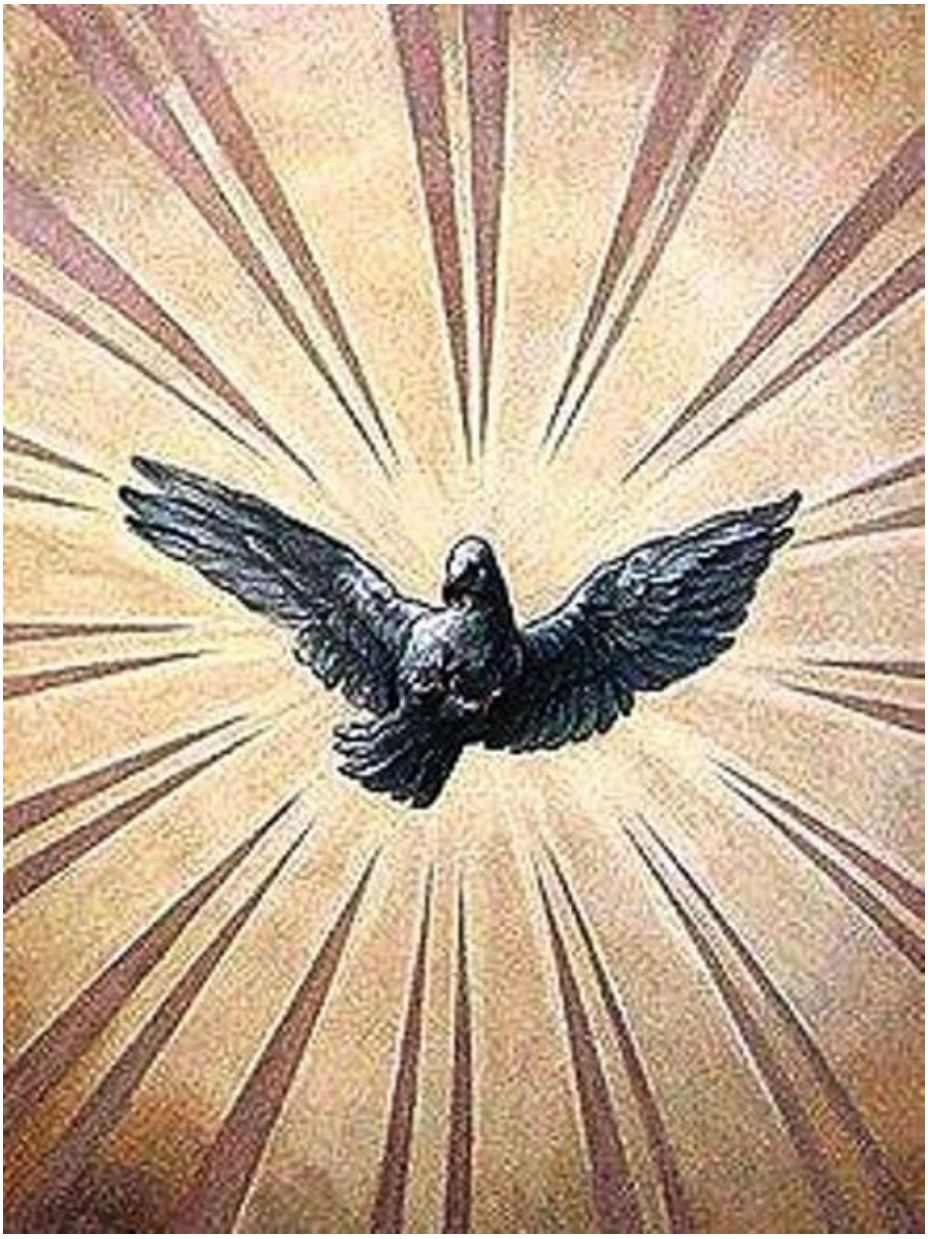
It gives man the notion that he can reorganize the lines of his life if the mother will allow it.

This can’t be done by a literal rebirth, so it is accomplished by a transformation process, or psychological rebirth.

But this is not to be done without serious battle with the mother.

The paramount question becomes, Will the mother allow the hero to be born?

And then, What can be done to satisfy the mother so that she will allow it? Carl Jung, 1925 Seminar, Page 31



1. https://www.facebook.com/groups/56536297291/
2. https://www.facebook.com/groups/56536297291/

1.1.6 Coming Down to Earth by Patty de Llosa (2023-03-05 04:11)

Coming Down to Earth by Patty de Llosa

[1]Carl Jung Depth Psychology Facebook Group

Patty De Llosa (Lef) and Marion Woodman (Right)

Connecting to the energies that ground and nourish

Coming Down to Earth by Patty de Llosa

***Earth's crammed with heaven…. But only he who sees takes off his shoes.* — Elizabeth Barrett Browning**

When I'm in need of more energy, whether for soul-searching or to complete the tasks of the day, I am often faced with the practical difficulty of a tired or complaining body. Then I remember the American Indian grace my small children said before lunch many years ago at a Rudolf Steiner School:

From well–watered earth,

From radiant sun,

Comes strength to carry the spirit.

A powerful reminder, although it took a while for me to learn why. Over time I discovered that my body is my earth, and that it is, or can be, a true friend. But everything seems

to depend on our relationship. Is there respect between head and body, as well as give and take? Or is the head sitting high up on a throne, ordering the body around?

Sometimes I can find a better relationship between them by letting go of yesterday in order to be who I am now, not who I was. Yet I'm often pulled back into how I used to be, or tensing into the future in order to change what I don't like at the moment. So, whenever I wake up to the fact that I'm just standing there trying to decide what to do next, or waiting in line at a supermarket checkout, it's a good time to focus on my Body Being, acknowledging her presence, sometimes even asking her, like a friend, how she's doing.

Coming Down to Earth by Patty de Llosa Connecting to the energies that ground and nourish. Photograph by Merri J.

Truth is, a better relationship is urgently necessary between head and body, especially as we get older, achier, and not so hearty. A central problem is that we resist the fact that the body works best when it does only one thing at a time, trying hard to perform what the mind asks. Mind often complains—even heckles—wanting to get several things done at once. Why not choose instead to celebrate the fact that conscious attention to our physical movements will always bring us back into the present moment?

What's more, there's a lack of real feeling in hurried encounters and rushed solutions to momentary needs. Yet nothing brings us closer to reality than returning to what's really going on at any moment in head, heart, and body. Not to judge it, but to acknowledge it. So, for example, if I'm under pressure to go somewhere but really have to wash the dishes or write an email before I leave the apartment, but turn wholly to the job at hand, the frustration may morph into a sense of fulfillment.

A more conscious relationship between mind and body gifts us with a new level of partnership. The other day in physical therapy I was trying to improve my balance by standing on one leg on a shifting pad. It was hard! But when I remembered that the earth is a great magnet and turned all my attention on my legs and feet, energy surged up from the ground in support. The body stopped wiggling and became peacefully vertical. Standing under an inner sun Sometimes it's not the body that needs to find strength to carry the spirit. We also have

to struggle to find the heart to keep going, to bear all that's coming at us, and even more to process it.

At such times light and clarity are desperately needed, as well as darkness for rest and healing. Although we think of day and night, sun, moon, and stars as outside us, what if we could take the largeness of the cosmos inside? An inner sun could help light our way forward. The sun of conscious awareness could provide guidance, while moon, stars, and darkness offer a different kind of space. Not a threatening darkness, but one lit with unknown possibilities, as St. John of the Cross pointed out in his Dark Night of the Soul:

As a traveler into strange countries goes by ways strange and untried, relying on information derived from others, and not upon any knowledge of his own—it is clear that he will never reach a new country but by new ways which he knows not, and by abandoning those he knew—so in the same way the soul makes the greater progress when it travels in the dark, not knowing the way.1

And more recently C. G. Jung invited us to reexamine our exaggerated focus on light when he said that, *"**One does not become enlightened by imagining figures of light but by making the darkness conscious."***2

Dark and Light, Nature and Consciousness. In inner sun offers the light of Mind Wisdom while Mother Earth provides strength and energy from lower down. Sun energy helps us face truth and embrace life fully, while earth energy fills us with vitality and gives us the strength to become more vulnerable to reality. And between the two—ever circling between light and darkness—stands the human being, poised to meet the world with a compassionate heart.

One recent summer day, faced with a difficult decision, I stood in the park and raised my arms with palms toward the sun—a Qigong position that calls down cosmic energy to nurture the head brain.

Suddenly it was as if a ray from the sun filled the palm of my hand, shot down my arm and entered my heart. Instant relief; quiet intensity; deep feeling. I sat on a nearby bench and came to terms with what I had to do.

Barefoot in the Park

If it is true that I am Earth, and Heaven lives and moves in me, it follows that spirit is not ours—it comes from another level. As young children, we found spirit everywhere we looked, felt, or sensed. Everything outer attracted—everything offered excitement, terror, or information. But as we grew, for our own soul's sake, we had to find a way to turn toward the spirit within us, on another level. Deeper than information. Higher than terror.

One way to do this is to focus literally on the patch of earth where I stand. Native Americans and shamans all over the world visualize the earth as a giant, conscious, living being with tremendous power to heal. And according to the Oglala Sioux, when our bare hands or feet touch the earth we "move into harmony with nature."

While scientists often take a while to catch up with ancient knowledge, they have come to agree on the importance of this, which they call earthing or grounding. Their current theory is built on the fact that our bodies contain some sixty-percent water on average, which acts as an electrical conduit to earth's negative ionic charge. That's why we feel better when any part of us touches the grounding. Their current theory is built on the fact that our bodies contain some
sixty-percent water on average, which acts as an electrical conduit to earth's negative ionic charge. That's why we feel
better when any part of us touches the ground.

Scientist James Oschman, author of Energy Medicine: The Scientific Basis, and Energy Medicine in Therapeutics and Human Performance, wrote in the former that "*In a few decades scientists have gone from a conviction that there is no such thing as an energy field around the human body to an absolute certainty that it exists.*"3 He explains that there is a continually flowing current from the ionosphere to the earth. **"From the top of your head to the earth's surface, there is a potential you don't feel,"** he says, "***because it doesn't cause any particular current to flow, even though it can be a couple of hundred volts. And depending on the changes in weather, that potential can go up from a hundred to 10,000 volts per meter."***4

That means that when our bare feet make direct contact with the earth's energy field, our bodies become equalized to its energy level or potential, which gradually synchronizes our internal biological clocks, hormonal cycles, and physiological rhythms. Continuing research on how to access earth's energy can be found at the Earthing Institute (http://www.earthinginstitute.net).5

An anti-oxidant defense system

This scientific focus on earthing began when retired cable-TV executive Clint Ober figured out that ever since people have worn synthetic-soled shoes, their bodies have been insulated from the very energy field that stabilizes not only cable TV but all industrial and residential electrical equipment throughout the world. He wondered whether the human body might benefit from similar grounding. And it does. Our immune system functions best when the body has an adequate supply of earth's free electrons—the antioxidants that are a major weapon against disease.

Here's how it works: when we go barefoot, our bodies take in and store earth's electrons because we contain what's called ground substance—a gellike material that hoards electrons and is part of our connective tissue. However, since we can't go barefoot outside all the time, various conductive systems have recently been developed that can ground us indoors to the same electrical charge as earth's surface. An earthing sheet on the bed grounds us while we sleep and a mat under our bare feet when we work at a desk.

Our bodies are, in fact, an antioxidant defense system. What happens in one corner of us will affect all the others, and the properties of the whole depend on the integrated activities of all of its parts. In other words, the earth-based electrons that enter our bare feet can move anywhere in the body. They can neutralize a free radical wherever it forms, as well as prevent

mitochondrial damage, crosslinking of proteins, and mutation or genetic damage.

There's plenty of science behind how grounding on Mother Earth can balance the immune system and reduce pain, because it affects various circulating chemical factors related to inflammation—the primary cause of many diseases. According to Oschman, Inflammation, which in medicine is considered an important part of the healing process, is really an artifact caused by lack of electrons in your tissues.

The neutrophils deliver the free radicals to the site of injury in what's referred to as an oxidative burst. They are like Pac-Man—very important molecules that tear things apart. If bacteria have entered through your skin, these free radicals will destroy them very quickly. If you have damaged cells, the free radicals will break them apart so that there is a space for healthy cells to move in and repair the tissues.6

Nevertheless, free radicals are a central issue in aging, because they damage the body through injury, chronic inflammation, poor breathing habits, and the food we eat, among other things. So a healthy balance between antioxidant electrons and free radicals sounds like just what the doctor would order. And he does. Dr. Stephen Sinatra, a cardiologist certified in anti-aging medicine and nutrition, is also an expert in energy medicine. He tells us that earthing may enhance the production and recycling of adenosine triphosphate (ATP) in our bodies, which will improve the functioning of our cardiovascular and immune systems, and slow down the process of aging by the same principle underlying metabolic cardiology.

What's exciting is that you can invite those healing electrons into your body simply by standing with bare feet on the ground. "Grounding or earthing protects your body from what I call collateral damage," Oschman points out. "**Damage that was not intended to take place but happens because we have disconnected ourselves from the Earth by putting rubber and plastic on the bottoms of our shoes."**7

While the need to reconnect ourselves to the earth—to Mother Nature—is seldom held in awe and reverence nowadays, as human activity ravages the planet and its creatures, perhaps this new call from science—on the importance of bringing earth and sky together to nourish humanity—will be heard. It has been a central message in Qigong, tai chi, and other Eastern spirituality for thousands of years, as well as in Egyptian theology.

Kepri in the Tomb of Nefertari, vestibule east wall. Valley of the Queens, Egypt

God of the Morning Sun

Kepri—the dung beetle whose very name comes from the verb to develop, come into being, or create—is a symbol of birth, life, death, and resurrection.

Egyptians considered Kepri the God of the Morning Sun, worshipping sun and lowly dung beetle together. A member of the scarab family, the Kepri appears fully formed out of dung, which led it to be considered a god-partner of the sun, since both are reborn from nothingness every morning.

Dung beetles use the sun for guidance while rolling their dung ball, and often stop, climb on it to orient themselves, then climb back down to push the ball onward. In one Egyptian myth, it is the god Kepri, a humanoid figure with the face of a dung beetle, who rolls the sun across the sky, pushing it down into the underworld at sunset, and digging it back up at dawn.8

Grounding and clarity, coming up from below and down from above, to enrich the compassionate heart. We too can water our own earth and nourish our own inner sun in order to develop the strength we need to carry the spirit. In that direction lies hope for a better future when the going gets rough.

1 St. John of the Cross, Dark Night of the Soul, Chapter XVI, section 8, https://www.ccel.org/ccel/john _cross/dark _night.viii.xvi.html.

2 Jung, C. G., Collected Works Volume 13, Alchemical Studies, Princeton University Press, 1968.

3 Energy Medicine: The Scientific Basis (Churchill Livingstone, 2000), p. 27.

4 Oschman, James, interview

5 More about earth energy can be found in my latest book, Awakening Body Consciousness.

6 Oschman, op. cit.

7 Oschman, op cit.

8 Hill, J., ancientegyptonline.co.uk/kepri, 2010 article.

1. https://www.facebook.com/groups/56536297291/

1.1.7 Marie-Louise von Franz: The Psychology of the Man-Child (Puer Aeternus) - YouTube (2023-03-06 04:12)

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[1]Carl Jung Depth Psychology Facebook Group

Marie-Louise von Franz: The Psychology of the Man-Child (Puer Aeternus)

[2]Marie-Louise von Franz: The Psychology of the Man-Child (Puer Aeternus)

1. https://www.facebook.com/groups/56536297291/
2. https://www.youtube.com/watch?v=9A7GTGSfrIU&t=1961s&ab_channel=Eternalised

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1.1.8 The next savior might be a coloured man... (2023-03-07 04:19)

[1]Carl Jung Depth Psychology Facebook Group

I once said in the seminar it would be by no means impossible that the next savior might be a coloured man for the better humiliation of the white man's spiritual inflation. Carl Jung, Letters Vol. 1, Page 81.

Jung always thought, for instance, that a black man would be the next Savior. So in some corner of Africa, perhaps a man will stand up and proclaim the new myth. Marie-Louise von Franz, Visions and Voices, Page 60

Those perfectly natural beautiful beings who are so much more decent than we are, going about naked like animals or beautiful flowers, are taught by our Christianity to wear

clothes; it is abominable, apart from the bad taste. Carl Jung, Visions Seminar, Page 493

Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions. Carl Jung, CW 10, Para 571

What we from our point of view call colonization, missions to the heathen, spread of civilization, etc., has another face the face of a bird of prey seeking with cruel intentness for distant quarry a face worthy of a race of pirates and highwaymen. Carl Jung, MDR, Page 248

The dignity of man— an essential notion still to be learned by all missionaries! Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

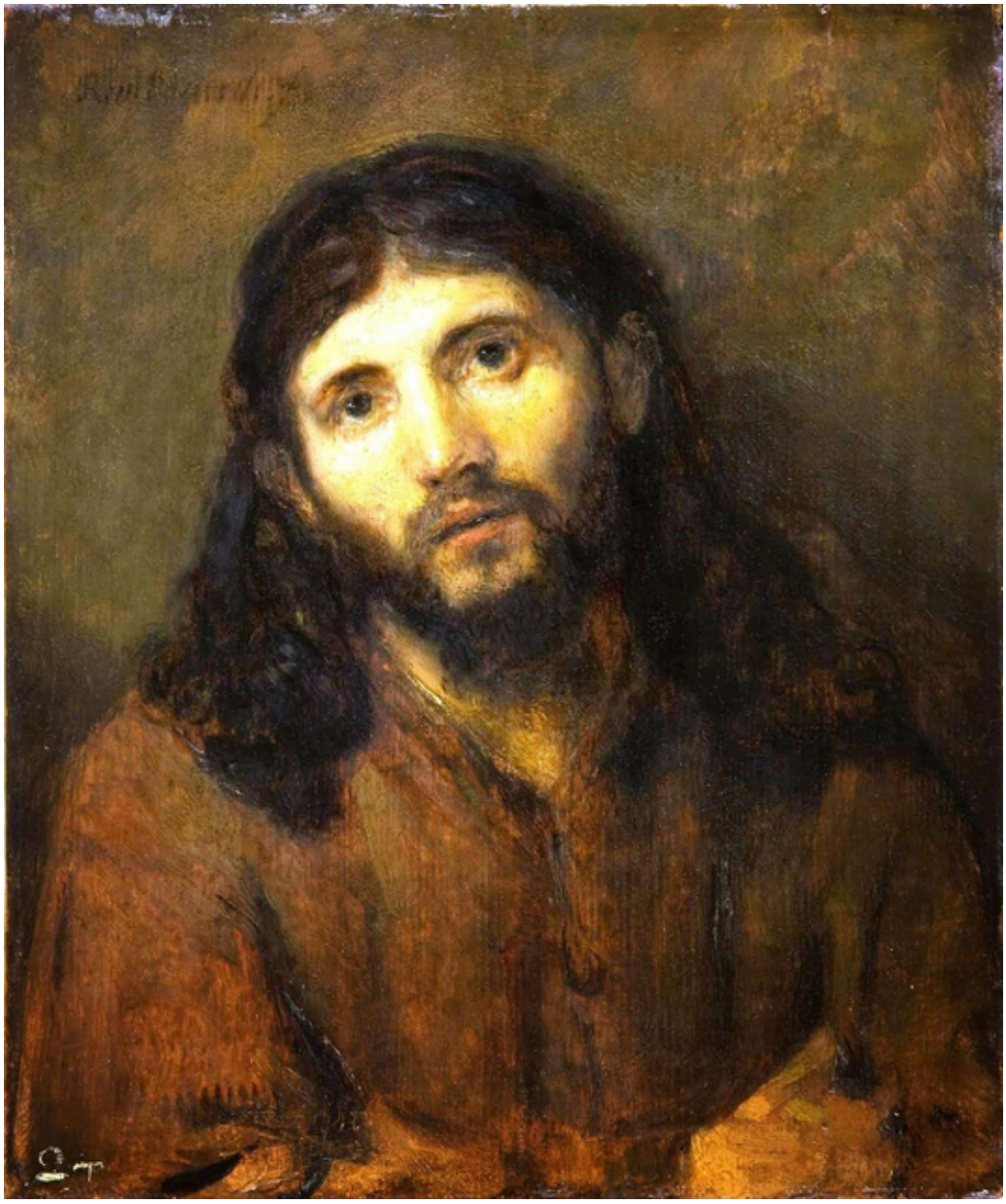
When those doubtful blessings, missionaries, stop the initiation ceremonies of a tribe, it always decays. When you take these rites from the people they lose their sense of life, and then they just go from one cigarette to the next, and from one drink to the next. Carl Jung, ETH, Page 216.

[The forthcoming “Jaffe Protocols” which will include nearly 300 pages on “Africa” which were excluded from “Memories” and will likely provide additional insights into this subject and point out how Dr. Jung’s visits to Africa had such profound impact on the construction of “Bollingen.”]

1. https://www.facebook.com/groups/56536297291/

1.1.9 Carl Jung on "Christification" - Christ Quotations (2023-03-08 04:03)

[1]Carl Jung Depth Psychology Facebook Group



The Christian Church has hitherto [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Page 470.

Therefore Nietzsche became one stigmatized by the spirit; like Saul he had to experience Christification, when the “other” whispered the “Ecce Homo” in his ear.

Which of them “broke down before the cross”—Wagner or Nietzsche? Carl Jung, CW 7 Para 43

The quotation from John is taken from the fourteenth chapter, where Christ teaches that whoever sees him sees the Father.

He is in the Father and the Father is in him.

The disciples are in him and he in them, moreover they will be sent the Holy Ghost as Paraclete and will do works that are greater than his own.

This fourteenth chapter broaches a question that was to have great repercussions for the future: the problem of the Holy Ghost who will remain when Christ has gone, and who intensifies the interpenetration of the divine and the human to such a degree that we can properly speak of a "Christification" of the disciples.

Among the Christian mystics this identity was carried again and again to the point of stigmatization.

Only the mystics bring creativity into religion.

That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of brotherhood in Christ. Carl Jung, CW 14, Para 530

QUESTION 15. One of Job's greatest problems was: Can I believe in a just God?

Individuation, "the Christification of many," the solution given in "Answer to Job" [p. 470], does not do justice to Job's question.

Did not Job want meaning, a good God and not simply individuation?

He was concerned with metaphysical and theological issues, and the modern Job is too, and just as man cannot live by bread alone, so is he unlikely to feel that he can live by individuation alone which, at its most successful, would appear to be little more than a preparatory process enabling him to face these issues more objectively.

Job wanted justice. He saw that he could not obtain it. Yahweh cannot be argued with. He is unreflecting power.

What else is left to Job but to shut his mouth?

He does not dream of individuation, but he knows what kind of God he is dealing with.

It is certainly not Job drawing further conclusions but God.

He sees that incarnation is unavoidable because man's insight is a step ahead of him.

He must "empty himself of his Godhead and assume the shape of the i.e., man is his lowest form of existence, in order to obtain the jewel which man possesses in his self-reflection.

Why is Yahweh, the omnipotent creator, so keen to have his "slave," body and soul, even to

the point of admitted jealousy? Carl Jung, CW 18, Para 1623

1. https://www.facebook.com/groups/56536297291/

1.1.10 Turba Philosophorum (part 2) (2023-03-10 04:36)

[1]Carl Jung Depth **Psychology** Facebook Group

[2]**Turba Philosophorum (Part 2)**

[3]Sacred-Texts [4]Esoteric [5]Index [6]Previous [7]Nex t

Turba Philosophorum (part 2)

The Twenty-Sixth Dictum.

Zenon saith:- I perceive that you, O crowd of the Wise, have conjoined two bodies, which your Master by no means ordered you to do!

The Turba answereth:- Inform us according to your own opinion, O Zenon, in this matter, and beware of envy! Then he:- Know that the colours which shall appear to you out of it are these. Know, O Sons of the Doctrine, that it behoves you to allow the composition to putrefy for forty days, and then to sublimate five times in a vessel. Next join to a fire of dung, and cook, when these colours shall appear to you: On the first day black citrine, on the second black red, on the third like unto a dry crocus, finally, the purple colour will appear to you; the ferment and the coin of the vulgar shall be imposed; then is the Ixir composed out of the humid and the dry, and then it tinges with an invariable tincture. Know also that it is called a body wherein there is gold. But when ye are composing the Ixir, beware lest you extract the same hastily, for it lingers. Extract, therefore, the same as an Ixir. For this venom is, as it were, birth and life, because it is a soul extracted out of many things, and imposed upon coins: its tincture, therefore, is life to those things with which it is joined, from which it removes evil, but it is death to the bodies from which it is extracted. Accordingly, the Masters have said that between them there exists the same desire as between male and female, and if any one, being introduced to this Art, should know these natures, he would sustain the tediousness of cooking until he gained his purpose according to the will of God.

The Twenty-Seventh Dictum.

Gregorius saith:- O all ye Turba, it is to be observed that the envious have called the venerable stone Efflucidinus, and they have ordered it to be ruled until it coruscates like marble in its splendour.

And they:- Show, therefore, what it is to posterity.

Then he:- Willingly; you must know that the copper is commingled with vinegar, and ruled until it becomes water. Finally, let it be congealed, and it remains a coruscating stone with a brilliancy like marble, which, when ye see thus, I direct you to rule until it becomes red, because when it is cooked till it is disintegrated and becomes earth, it is turned into a red colour. When ye see it thus, repeatedly cook and imbue it until it assume the aforesaid colour, and it shall become hidden gold. Then repeat the process, when it will become gold of a Tyrian colour. It behoves you, therefore, O all ye investigators of this Art, when ye have observed that this Stone is coruscating, to pound and turn it into earth, until it acquires some degree of redness; then take the remainder of the water which the envious ordered you to divide into two parts, and ye shall imbibe them several times until the colours which are hidden by no body appear unto you. Know also that if ye rule it ignorantly, ye shall see nothing of those colours. I knew a certain person who commenced this work, and operated the natures of truth, who, when the redness was somewhat slow in appearing, imagined that he had made a mistake, and so relinquished the work. Observe, therefore, how ye make the conjunction, for the punic dye, having embraced his spouse, passes swiftly into her body, liquefies, congeals, breaks up, and disintegrates the same. Finally, the redness does not delay in coming, and if ye effect it without the weight, death will take place, whereupon it will be thought to be bad. Hence, I order that the fire should be gentle in liquefaction, but when it is turned to earth make the same intense, and imbue it until God shall extract the colours for us and they appear.

The Twenty-Eighth Dictum.

Custos saith:- I am surprised, O all ye Turba! at the very great force and nature of this water, for when it has entered into the said body, it turns it first into earth, and next into powder, to test the perfection of which take in the hand, and if ye find it impalpable as water, it is then most excellent; otherwise, repeat the cooking until it is brought to the required condition. And know that if ye use any substance other than our copper, and rule with our water, it will profit you nothing. If, on the other hand, ye rule our copper with our water, ye shall find all that has been promised by us.

But the Turba answereth:- Father, the envious created no little obscurity when they commanded us to take lead and white quicksilver, and to rule the same with dew and the sun till it becomes a coin-like stone.

Then he:- They meant our copper and our permanent water, when they thus directed you to cook in a gentle fire, and affirmed that there should be produced the said coin-like stone, concerning which the Wise have also observed, that Nature rejoices in Nature, by reason of the affinity which they know to exist between the two bodies, that is to say, copper and permanent water. Therefore, the nature of these two is one, for between them there is a mixed affinity, without which they would not so swiftly unite, and be held together so that they may become one.

Saith the Turba:- Why do the envious direct us to take the copper which we have now made, and roasted until it has become gold!

The Twenty-Ninth Dictum.

Diamedes saith:- Thou hast spoken already, O Moses [Custos], in an ungrudging manner, as became thee; I will also confirm thy words, passing over the hardness of the elements which the wise desire to remove, this disposition being most precious in their eyes. Know, O ye seekers after this doctrine, that man does not proceed except from a man; that only which is like unto themselves is begotten from brute animals; and so also with flying creatures.

I have treated these matters in compendious fashion, exalting you towards the truth, who yourselves omit prolixity, for Nature is truly not improved by Nature, save with her own nature, seeing that thou thyself art not improved except in thy son, that is to say, man in man. See, therefore, that ye do not neglect the precepts concerning her, but make use of venerable Nature, for out of her Art cometh, and out of no other. Know also that unless you seize hold of this Nature and rule it, ye will obtain nothing. Join, therefore, that male, who is son to the red slave, in marriage with his fragrant wife, which having been done, Art is produced between them; add no foreign matter unto these things, neither powder nor anything else; that conception is sufficient for us, for it is near, yet the son is nearer still. How exceeding precious is the nature of that red slave, without which the regimen cannot endure!

Bacsen saith:- O Diomedes, thou hast publicly revealed this disposition!

He answereth:- I will even shed more light upon it. Woe unto you who fear not God, for He may deprive you of this art! Why, therefore, are you envious towards your brethren?

They answer:- We do not flee except from fools; tell us, therefore, what is thy will?

And he:- Place Citrine with his wife after the conjunction into the bath; do not kindle the bath excessively, lest they be deprived of sense and motion; cause them to remain in the bath until their body, and the colour thereof, shall become a certain unity, whereupon restore unto it the sweat thereof; again suffer it to die; then give it rest, and beware lest ye evaporate them by burning them in too strong a fire. Venerate the king and his wife, and do not burn them, since you know not when you may have need of these things, which improve the king and his wife. Cook them, therefore, until they become black, then white, afterwards red, and finally until a tingeing venom is produced. O seekers after this Science, happy are ye, if ye understand, but if not, I have still performed my duty, and that briefly, so that if ye, remain ignorant, it is God who hath concealed the truth from you! Blame not, therefore, the Wise, but yourselves, for if God knew that ye possessed a faithful mind, most certainly he would reveal unto you the truth. Behold, I have established you therein, and have extricated you from error!

The Thirtieth Dictum.

Bacsen saith:- Thou hast spoken well, O Diomedes, but I do not see that thou hast demonstrated the disposition of Corsufle to posterity! Of this same Corsufle the envious have spoken in many ways, and have confused it with all manner of names.

Then he:- Tell me, therefore, O Bacsen, according to thy opinion in these matters, and I swear by thy father that this is the head of the work, for the true beginning hereof cometh after the completion.

Bacsen saith:- I give notice, therefore, to future seekers after this Art, that Corsufle is a composite, and that it must be roasted seven times, because when it arrives at perfection it tinges the whole body.

The Turba answereth:- Thou hast spoken the truth, O Bacsen!

The Thirty-First Dictum.

Pythagoras Saith:- How does the discourse of Bacsen appear to you, since he has omitted to name the substance by its artificial names?

And they:- Name it, therefore, oh Pythagoras!

And he:- Corsufle being its composition, they have applied to it all the names of bodies in the world, as, for example, those of coin, copper, tin, gold, iron, and also the name of lead, until it be deprived of that colour and become Ixir.

The Turba answereth:- Thou hast spoken well, O Pythagoras!

And he:- Ye have also spoken well, and some among the others may discourse concerning the residual matters.

The Thirty-Second Dictum.

Bonellus saith: According to thee, O Pythagoras, all things die and live by the will of God, because that nature from which the humidity is removed, that nature which is left by nights, does indeed seem like unto something that is dead; it is then turned and (again) left for certain nights, as a man is left in his tomb, when it becomes a powder. These things being done, God will restore unto it both the soul and the spirit thereof, and the weakness being taken away, that matter will be made strong, and after corruption will be improved, even as a man becomes stronger after resurrection and younger than he was in this world. Therefore it behoves you, O ye Sons of the Doctrine, to consume that matter with fire boldly until it shall become a cinder, when know that ye have mixed it excellently well, for that cinder receives the spirit, and is imbued with the humour until it assumes a fairer colour than it previously possessed. Consider, therefore, O ye Sons of the Doctrine, that artists are unable to paint with their own tinctures until they convert them into a powder; similarly, the philosophers cannot combine medicines for the sick slaves until they also turn them into powder, cooking some of them to a cinder, while others they grind with their hands. The case is the same with those who compose the images of the ancients. But if ye understand what has already been said, ye will know that I speak the truth, and hence I have ordered you to burn up the body and turn it into a cinder, for if ye rule it subtly many things will proceed from it, even as much proceeds from the smallest things in the world. It is thus because copper like man, has a body and a soul, for the inspiration of men cometh from the air, which after God is their life, and similarly the copper is inspired by the humour from which that same copper receiving strength is multiplied and augmented like other things. Hence, the philosophers add, that when copper is consumed with fire and iterated several times, it becomes better than it was.

The Turba answereth:- Show, therefore, O Bonellus, to future generations after what manner it becometh better than it was!

And he:- I will do so willingly; it is because it is augmented and multiplied, and because God extracts many things out of one thing, since He hath created nothing which wants its own regimen, and those qualities by which its healing must be effected. Similarly, our copper,

when it is first cooked, becomes water; then the more it is cooked, the more is it thickened until it becomes a stone, as the envious have termed it, but it is really an egg tending to become a metal. It is afterwards broken and imbued, when ye must roast it in a fire more intense than the former, until it shall be coloured and shall become like blood in combustion, when it is placed on coins and changes them into gold, according to the Divine pleasure. Do you not see that sperm is not produced from the blood unless it be diligently cooked in the liver till it has acquired an intense red colour, after which no change takes place in that sperm? It is the same with our work, for unless it be cooked diligently until it shall become a powder, and afterwards be putrefied until it shall become a spiritual sperm, there will in no wise proceed from it that colour which ye desire. But if ye arrive at the conclusion of this regimen, and so obtain your purpose, ye shall be princes among the People of your time.

The Thirty-Third Dictum.

Nicarus saith:- Now ye have made this arcanum public.

The Turba answereth:- Thus did the Master order.

And he:- Not the whole, nevertheless.

But they:- He ordered us to clear away the darkness therefrom; do thou, therefore, tell us.

And he:- I counsel posterity to take the gold which they wish to multiply and renovate, then to divide the water into two parts.

And they:- Distinguish, therefore, when they divide the water.

But he:- It behoves them to burn up our copper with one part. For the said copper, dissolved in that water, is called the ferment of Gold, if ye rule well. For the same in like manner are cooked and liquefy as water; finally, by cooking they are congealed, crumble, and the red appears. But then it behoves you to imbue seven times with the residual water, until they absorb all the water, and, all the moisture being dried up, they are turned into dry earth; then kindle a fire and place therein for forty days until the whole shall putrefy, and its colours appear.

The Thirty-Fourth Dictum.

Bacsen saith:- On account of thy dicta the Philosophers said beware. Take the regal Corsufle, which is like to the redness of copper, and pound in the urine of a calf until the nature of the Corsufle is converted, for the true nature has been hidden in the belly of the Corsufle.

The Turba saith:- Explain to posterity what the nature is.

And he:- A tingeing spirit which it hath from permanent water, which is coin-like, and coruscates.

And they:- Shew, therefore, how it is extracted.

And he:- It is pounded, and water is poured upon it seven times until it absorbs the whole humour, and receives a force which is equal to the hostility of the fire; then it is called rust. Putrefy the same diligently until it becomes a spiritual powder, of a colour like burnt blood, which the fire overcoming hath introduced into the receptive belly of Nature, and hath coloured with an indelible colour. This, therefore, have kings sought, but not found, save only to whom God has granted it.

But the Turba saith:- Finish your speech, O Bacsen.

And he:- I direct them to whiten copper with white water, by which also they make red. Be careful not to introduce any foreign matter.

And the Turba:- Well hast thou spoken, O Bacsen, and Nictimerus also has spoken well!

Then he:- If I have spoken well, do one of you continue.

The Thirty-Fifth Dictum.

But Zimon saith:- Hast thou left anything to be said by another?

And the Turba:- Since the words of Nicarus and Bacsen are of little good to those who seek after this Art, tell us, therefore, what thou knowest, according as we have said.

And he:- Ye speak the truth, O all ye seekers after this Art! Nothing else has led you into error but the sayings of the envious, because what ye seek is sold at the smallest possible price. If men knew this, and how great was the thing they held in their hands, they would in no wise sell it. Therefore, the Philosophers have glorified that venom, have treated of it variously, and in many ways, have taken and applied to it all manner of names, wherefore, certain envious persons have said: It is a stone and not a stone, but a gum of Ascotia, consequently, the Philosophers have concealed the power thereof. For this spirit which ye seek, that ye may tinge therewith, is concealed in the body, and hidden away from sight, even as the soul in the human body. But ye seekers after the Art, unless ye disintegrate this body, imbue and pound both cautiously and diligently, until ye extract it from its grossness (or grease), and turn it into a tenuous and impalpable spirit, have your labour in vain. Wherefore the Philosophers have said: Except ye turn bodies into not bodies, and incorporeal things into bodies, ye have not yet discovered the rule of operation.

But the Turba saith:- Tell, therefore, posterity how bodies are turned into not-bodies.

And he:- They are pounded with fire and Ethelia till they become a powder. And know that this does not take place except by an exceedingly strong decoction, and continuous contrition, performed with a moderate fire, not with hands, with imbibition and putrefaction, with exposure to the sun and to Ethelia. The envious caused the vulgar to err in this Art when they stated that the thing is common in its nature and is sold at a small price. They further

said that the nature was more precious than all natures, wherefore they deceived those who had recourse to their books. At the same time they spoke the truth, and therefore doubt not these things.

But the Turba answereth:- Seeing that thou believest the sayings of the envious, explain, therefore, to posterity the disposition of the two natures.

And he:- I testify to you that Art requires two natures, for the precious is not produced without the common, nor the common without the precious. It behoves you, therefore, O all ye Investigators of this Art, to follow the sayings of Victimerus, when he said to his disciples: Nothing else helps you save to sublimate water and vapour.

And the Turba:- The whole work is in the vapour and the sublimation of water. Demonstrate, therefore, to them the disposition of the vapour.

And he:- When ye shall perceive that the natures have become water by reason of the heat of the fire, and that they have been purified, and that the whole body of Magnesia is liquefied as water; then all things have been made vapour, and rightly, for then the vapour contains its own equal, wherefore the envious call either vapour, because both are joined in decoctions, and one contains the other. Thus our stag finds no path to escape, although flight be essential to it. The one keeps back the other, so that it has no opportunity to fly, and it finds no place to escape; hence all are made permanent, for when the one falls, being hidden in the body, it is congealed with it, and its colour varies, and it extracts its nature from the properties which God has infused into His elect, and it alienates it, lest it flee. But the blackness and redness appear, and it falls into sickness, and dies by rust and putrefaction; properly speaking, then, it has not a flight, although it is desirous to escape servitude; then when it is free it follows its spouse, that a favourable colour may befall itself and its spouse; its beauty is not as it was, but when it is placed with coins, it makes them gold. For this reason, therefore, the Philosophers have called the spirit and the soul vapour. They have also called it the black humid wanting perlution; and forasmuch as in man there are both humidity and dryness, thus our work, which the envious have concealed, is nothing else but vapour and water.

The Turba answereth:- Demonstrate vapour and water!

And he:- I say that the work is out of two; the envious have called it composed out of two, because these two become four, wherein are dryness and humidity, spirit and vapour.

The Turba answereth:- Thou hast spoken excellently, and without envy. Let Zimon next follow.

The Thirty-Sixth Dictum.

Afflontus, the Philosopher, saith:- I notify to you all, O ye investigators of this Art, that unless ye sublime the substances at the commencement by cooking, without contrition of hands, until the whole become water, ye have not yet found the work. And know ye, that the copper was formerly called sand, but by others stone, and, indeed, the names vary in every regimen. Know further, that the nature and humidity become water, then a stone, if ye cause

them to be well complexionated, and if ye are acquainted with the natures, because the part which is light and spiritual rises to the top, but that which is thick and heavy remains below in the vessel. Now this is the contrition of the Philosophers, namely, that which is not sublimated sinks down, but that which becomes a spiritual powder rises to the top of the vessel, and this is the contrition of decoction, not of hands. Know also, that unless ye have turned all into powder, ye have not yet pounded them completely. Cook them, therefore, successively until they become converted, and a powder. Wherefore Agadaimon saith:- Cook the copper until it become a gentle and impalpable body, and impose in its own vessel; then sublimate the same six or seven times until the water shall descend. And know that when the water has become powder then has it been ground diligently. But if ye ask, how is the water made a powder? note that the intention of the Philosophers is that the body before which before it falls into the water is not water may become water; the said water is mixed with the other water, and they become one water. It is to be stated, therefore, that unless ye turn the thing mentioned into water, ye shall not attain to the work. It is, therefore, necessary for the body to be so possessed by the flame of the fire that it is disintegrated and becomes weak with the water, when the water has been added to the water, until the whole becomes water. But fools, hearing of water, think that this is water of the clouds. Had they read our books they would know that it is permanent water, which cannot become permanent without its companion, wherewith it is made one. But this is the water which the Philosophers have called Water of Gold, the Igneous, Good Venom, and that Sand of Many Names which Hermes ordered to be washed frequently, so that the blackness of the Sun might be removed, which he introduced in the solution of the body. And know, all ye seekers after this Art, that unless ye take this pure body, that is, our copper without the spirit, ye will by no means see what ye desire, because no foreign thing enters therein, nor does anything enter unless it be pure. Therefore, all ye seekers after this Art, dismiss the multitude of obscure names, for the nature is one water; if anyone err, he draws nigh to destruction, and loses his life. Therefore, keep this one nature, but dismiss what is foreign.

The Thirty-Seventh Dictum.

Bonellus saith:- I will speak a little concerning Magnesia.

The Turba answereth:- Speak.

And he:- O all ye Sons of the Doctrine, when mixing Magnesia, place it in its vessel, the mouth of which close carefully, and cook with a gentle fire until it liquefy, and all become water therein! For the heat of the water acting thereupon, it becomes water by the will of God. When ye see that the said water is about to become black, ye know that the body is already liquefied. Place again in its vessel, and cook for forty days, until it drink up the moisture of the vinegar and honey. But certain persons uncover it, say, once in each week, or once in every ten nights; in either case, the ultimate perfection of pure water appears at the end of forty days, for then it completely absorbs the humour of the decoction. Therefore, wash the same, and deprive of its blackness, until, the blackness being removed, the stone becomes dry to the touch. Hence the envious have said:- Wash the Magnesia with soft water, and cook diligently, until it become earth, and the humour perish. Then it is called copper. Subsequently, pour very sharp vinegar upon it, and leave it to be soaked therein. But this is our copper, which the Philosophers have ordained should be washed with permanent water, wherefore they have said: Let the venom be divided into two parts, with one of which burn up the body, and

with the other putrefy. And know, all ye seekers after this Science, that the whole work and regimen does not take place except by water, wherefore, they say that the thing which ye seek is one, and, unless that which improves it be present in the said thing, what ye look for shall in no wise take place. Therefore, it behoves you to add those .things which are needful, that ye may thereby obtain that which you purpose.

The Turba answereth:- Thou has spoken excellently, O Bonellus! If it please thee, therefore, finish that which thou art saying; otherwise repeat it a second time.

But he:- Shall I indeed repeat these and like things? O all ye investigators of this Art, take our copper; place with the first part of the water in the vessel; cook for forty days; purify from all uncleanliness; cook further until its days be accomplished, and it become a stone having no moisture. Then cook until nothing remains except faeces. This done, cleanse seven times, wash with water, and when the water is used up leave it to putrefy in its vessel, so long as may seem desirable to your purpose. But the envious called this composition when it is turned into blackness that which is sufficiently black, and have said: Rule the same with vinegar and nitre. But that which remained when it had been whitened they called sufficiently white, and ordained that it should be ruled with permanent water. Again, when they called the same sufficiently red, they ordained that it should be ruled with water and fire until it became red.

The Turba answereth:- Show forth unto posterity what they intended by these things.

And he:- They called it Ixir satis, by reason of the variation of its colours. In the work, however, there is neither variety, multiplicity, nor opposition of substances; it is necessary only to make the black copper white and then red. However, the truth-speaking Philosophers had no other intention than that of liquefying, pounding, and cooking Ixir until the stone should become like unto marble in its splendour. Accordingly, the envious again said: Cook the same with vapour until the stone becomes coruscating by reason of its brilliancy. But when ye see it thus, it is, indeed, the most great Arcanum. Notwithstanding, ye must then pound and wash it seven times with permanent water; finally, again pound and congeal in its own water, until ye extract its own concealed nature. Wherefore, saith Maria, sulphurs are contained in sulphurs, but humour in like humour, and out of sulphur mixed with sulphur, there comes forth a great work. But I ordain that you rule the same with dew and the sun, until your purpose appear to you. For I signify unto you that there are two kinds of whitening and of making red, of which one consists in rust and the other in contrition and decoction. But ye do not need any contrition of hands. Beware, however, of making a separation from the waters lest the poisons get at You, and the body perish with the other things which are in the vessel.

The Thirty-Eighth Dictum.

Effistus saith:- Thou hast spoken most excellently, O Bonellus, and I bear witness to all thy words!

The Turba saith:- Tell us if there be any service in the speech of Bonellus, so that those initiated in this disposition may be more bold and certain.

Effistus saith:- Consider, all ye investigators of this Art, how Hermes, chief of the Philosophers, spoke and demonstrated when he wished to mix the natures. Take, he tells us, the stone of gold, combine with humour which is permanent water, set in its vessel, over a gentle fire until liquefaction takes place. Then leave it until the water dries, and the sand and water are combined, one with another; then let the fire be more intense than before, until it again becomes dry, and is made earth. When this is done, understand that here is the beginning of the arcanum; but do this many times, until two-thirds of the water perish, and colours manifest unto you.

The Turba answereth:- Thou hast spoken excellently, O Effistus! Yet, briefly inform us further.

And he:- I testify to Posterity that the dealbation doth not take place save by decoction. Consequently, Agadaimon has very properly treated of cooking, of pounding, and of imbuing, ethelia. Yet I direct you not to pour on the whole of the water at one time, lest the Ixir be submerged, but pour it in gradually, pound and dessicate, and do this several times until the water be exhausted. Now concerning this the envious have said: Leave the water when it has all been poured in, and it will sink to the bottom. But their intention is this, that while the humour is drying, and when it has been turned into powder, leave it in its glass vessel for forty days, until it passes through various colours, which the Philosophers have described. By this method of cooking the bodies put on their spirits and spiritual tinctures, and become warm.

The Turba answereth:- Thou hast given light to us, O Effistus, and hast done excellently! Truly art thou cleared from envy; wherefore, let one of you others speak as he pleases.

The Thirty-Ninth Dictum.

Bacsen saith:- O all ye seekers after this Art, ye can reach no useful result without a patient, laborious, and solicitous soul, persevering courage, and continuous regimen. He, therefore, who is willing to Persevere in this disposition, and would enjoy the result, may enter upon it, but he who desires to learn over speedily, must not have recourse to our books, for they impose great labour before they are read in their higher sense, once, twice, or thrice. Therefore, the Master saith:- Whosoever bends his back over the study of our books, devoting his leisure thereto, is not occupied with vain thoughts, but fears God, and shall reign in the Kingdom without fail until he die. For what ye seek is not of small price. Woe unto you who seek the very great and compensating treasure of God! Know ye not that for the smallest Purpose in the world, earthly men will give themselves to death, and what, therefore, ought they to do for this most excellent and almost impossible offering? Now, the regimen is greater than is perceived by reason, except through divine inspiration. I once met with a person who was as well acquainted with the elements as I myself, but when he proceeded to rule this disposition, he attained not to the joy thereof by reason of his sadness and ignorance in ruling, and excessive eagerness, desire, and haste concerning the purpose. Woe unto you, sons of the Doctrine! For one who plants trees does not look for fruit, save in due season; he also who sows seeds does not expect to reap, except at harvest time. How, then, should ye desire to attain this offering when ye have read but a single book, or have adventured only the first regimen? But the Philosophers have plainly stated that the truth is not to be discerned except after error, and nothing creates greater pain at heart than error in this Art, while each imagines that he has almost the whole world, and yet finds nothing in his hands.

Woe unto you! Understand the dictum of the Philosopher, and how he divided the work when he said- pound, cook, reiterate, and be thou not weary. But when thus he divided the work, he signified commingling, cooking, assimilating, roasting, heating, whitening, pounding, cooking Ethelia, making rust or redness, and tingeing. Here, therefore, are there many names, and yet there is one regimen. And if men knew that one decoction and one contrition would suffice them, they would not so often repeat their words, as they have done, and in order that the mixed body may be pounded and cooked diligently, have admonished you not to be weary thereof. Having darkened the matter to you with their words, it suffices me to speak in this manner. It is needful to complexionate the venom rightly, then cook many times, and do not grow tired of the decoction. Imbue and cook it until it shall become as I have ordained that it should be ruled by you- namely, impalpable spirits, and until ye perceive that the Ixir is clad in the garment of the Kingdom. For when ye behold the Ixir turned into Tyrian colour, then have ye found that which the Philosophers discovered before you. If ye understand my words (and although my words be dead, yet is there life therein for those who understand themselves), they will forthwith explain any ambiguity occurring herein. Read, therefore, repeatedly, for reading is a dead speech, but that which is uttered with the lips the same is living speech. Hence we have ordered you to read frequently, and, moreover, ponder diligently over the things which we have narrated.

The Fortieth Dictum.

Jargus saith:- Thou hast left obscure a part of thy discourse, O Bacsen!

And he:- Do thou, therefore, Jargus, in thy clemency shew forth the same!

And he answereth:- The copper of which thou hast before spoken is not copper, nor is it the tin of the vulgar; it is our true work (or body) which must be combined with the body of Magnesia, that it may be cooked and pounded without wearying until the stone is made. Afterwards, that stone must be pounded in its vessel with the water of nitre, and, subsequently, placed in liquefaction until it is destroyed. But, all ye investigators of this art, it is necessary to have a water by which the more you cook, so much the more you sprinkle, until the said copper shall put on rust, which is the foundation of our work. Cook, therefore, and pound with Egyptian vinegar.

The Forty-First Dictum.

Zimon saith:- Whatsoever thou hast uttered, O Jargos, is true, yet I do not see that the whole Turba hath spoken concerning the rotundum.

Then he:- Speak, therefore, thine opinion concerning it, O Zimon!

Zimon saith:- I notify to Posterity that the rotundum turns into four elements, and is derived out of one thing.

The Turba answereth:- Inasmuch as thou art speaking, explain for future generations the method of ruling.

And he:- Willingly: it is necessary to take one part of our copper, but of Permanent Water three parts; then let them be mixed and cooked until they be thickened and become one stone, concerning which the envious have said: Take one part of the pure body, but three parts of copper of Magnesia; then commingle with rectified vinegar, mixed with male of earth; close the vessel, observe what is in it, and cook continuously until it becomes earth.

The Forty-Second Dictum.

Ascanius saith:- Too much talking, O all ye Sons of the Doctrine, leads this subject further into error! But when ye read in the books of the Philosophers that Nature is one only, and that she overcomes all things: Know that they are one thing and one composite. Do ye not see that the complexion of a man is formed out of a soul and body; thus, also, must ye conjoin these, because the Philosophers, when they prepared the matters and conjoined spouses mutually in love with each other, behold there ascended from them a golden water!

The Turba answereth:- When thou wast treating of the first work, lo! thou didst turn unto the second! How ambiguous hast thou made thy book, and how obscure are thy words!

Then he:- I will perform the disposition of the first work.

The Turba answereth:- Do this.

And he:- Stir up war between copper and quicksilver, until they go to destruction and are corrupted, because when the copper conceives the quicksilver it coagulates it, but when the quicksilver conceives the copper, the copper is congealed into earth; stir up, therefore, a fight between them; destroy the body of the copper until it becomes a powder. But conjoin the male to the female, which are vapour and quicksilver, until the male and the female become Ethel, for he who changes them into spirit by means of Ethel, and next makes them red, tinges every body, because, when by diligent cooking ye pound the body, ye extract a pure, spiritual, and sublime soul therefrom, which tinges every body.

The Turba answereth:- Inform, therefore, posterity what is that body.

And he:- It is a natural sulphureous thing which is called by the names of all bodies.

The Forty-Third Dictum.

Dardaris saith:- Ye have frequently treated of the regimen, and have introduced the conjunction, yet I proclaim to posterity that they cannot extract the now hidden soul except by Ethelia, by which bodies become not bodies through continual cooking, and by sublimation of Ethelia. Know also that quicksilver is fiery, burning every body more than does fire, also mortifying bodies, and that every body which is mingled with it is ground and delivered over to be destroyed. When, therefore, ye have diligently pounded the bodies, and have exalted them as required, therefrom is produced that Ethel nature, and a colour which is tingeing and not

volatile, and it tinges the copper which the Turba said did not tinge until it is tinged, because that which is tinged tinges. Know also that the body of the copper is ruled by Magnesia, and that quicksilver is four bodies, also that the matter has no being except by humidity, because it is the water of sulphur, for sulphurs are contained in sulphurs.

The Turba saith:- O Dardaris, inform posterity what sulphurs are!

And he:- Sulphurs are souls which are hidden in four bodies, and, extracted by themselves, do contain one another, and are naturally conjoined. For if ye rule that which is hidden in the belly of sulphur with water, and cleanse well that which is hidden, then nature rejoices, meeting with nature, and water similarly with its equal. Know ye also that the four bodies are not tinged but tinge.

And the Turba:- Why dost thou not say like the ancients that when they are tinged, they tinge?

And he:- I state that the four coins of the vulgar populace are not tinged, but they tinge copper, and when that copper is tinged, it tinges the coins of the populace.

The Forty-Fourth Dictum.

Moyses saith:- This one thing of which thou hast told us, O Dardaris, the Philosophers have called by many names, sometimes by two and sometimes by three names!

Dardaris answereth:- Name it, therefore, for posterity, setting aside envy.

And he:- The one is that which is fiery, the two is the

body composed in it, the three is the water of sulphur, with which also it is washed and ruled until it be perfected. Do ye not see what the Philosopher affirms, that the quicksilver which tinges gold is quicksilver out of Cambar?

Dardaris answereth:- What dost thou mean by this? For the Philosopher says: sometimes from Cambar and sometimes from Orpiment.

And he:- Quicksilver of orpiment is Cambar of Magnesia, but quicksilver is sulphur ascending from the mixed composite. Ye must, therefore, mix that thick thing with fiery venom, putrefy, and diligently pound until a spirit be produced, which is hidden in that other spirit; then is made the tincture which is desired of you all.

The Forty-Fifth Dictum.

But Plato saith: It behoves you all, O Masters, when those bodies are being dissolved, to take care lest they be burnt up, as also to wash them with sea water, until all their salt be turned into sweetness, clarifies, tinges, becomes tincture of copper, and then goes off in flight! Because it was necessary that one should become tingeing, and that the other should

be tinged, for the spirit being separated from the body and hidden in the other spirit, both become volatile. Therefore the Wise have said that the gate of flight must not be opened for that which would flee, (or that which does not flee), by whose flight death is occasioned, for by the conversion of the sulphureous thing into a spirit like unto itself, either becomes volatile, since they are made aeriform spirits prone to ascend in the air. But the Philosophers seeing that which was not volatile made volatile with the volatiles, iterated these to a body like to the non-volatiles, and put them into that from which they could not escape. They iterated them to a body like unto the bodies from which they were extracted, and the same were then digested. But as for the statement of the Philosopher that the tingeing agent and that which is to be tinged are made one tincture, it refers to a spirit concealed in another humid spirit. Know also that one of the humid spirits is cold, but the other is hot, and although the cold humid is not adapted to the warm humid, nevertheless they are made one. Therefore, we prefer these two bodies, because by them we rule the whole work, namely, bodies by not-bodies, until incorporeals become bodies, steadfast in the fire, because they are conjoined with volatiles, which is not possible in any body, these excepted. For spirits in every wise avoid bodies, but fugitives are restrained by incorporeals. Incorporeals, therefore, similarly flee from bodies; those, consequently, which do not flee are better and more precious than all bodies. These things, therefore, being done, take those which are not volatile and join them; wash the body with the incorporeal until the incorporeal receives a non-volatile body; convert the earth into water, water into fire, fire into air, and conceal the fire in the depths of the water, but the earth in the belly of the air, mingling the hot with the humid, and the cold with the dry. Know, also, that Nature overcomes Nature, Nature rejoices in Nature, Nature contains Nature.

The Forty-Sixth Dictum.

Attamus saith:- It is to be noted that the whole assembly of the Philosophers have frequently treated concerning

Rubigo. Rubigo, however, is a fictitious and not a true name.

The Turba answereth:- Name, therefore, Rubigo by its true name, for by this it is not calumniated.

And he:- Rubigo is according to the work, because it is from gold alone.

The Turba answereth:- Why, then, have the Philosophers referred it to the leech?

He answereth:- Because water is hidden in sulphureous gold as the leech is in water; rubigo, therefore, is rubefaction in the second work, but to make rubigo is to whiten in the former work, in which the Philosophers ordained that the flower of gold should be taken and a proportion of gold equally.

The Forty-Seventh Dictum.

Mundus saith:- Thou hast already treated sufficiently of Rubigo, O Attamus! I will speak, therefore, of venom, and will instruct future generations that venom is not a body, because

subtle spirits have made it into a tenuous spirit, have tinged the body and burned it with venom, which venom the Philosopher asserts will tinge every body. But the Ancient Philosophers thought that he who turned gold into venom had arrived at the purpose, but he who can do not this profiteth nothing. Now I say unto you, all ye Sons of the Doctrine, that unless ye reduce the thing by fire until those things ascend like a spirit, ye effect nought. This, therefore, is a spirit avoiding the fire and a ponderous smoke, which when it enters the body penetrates it entirely, and makes the body rejoice. The Philosophers have all said: Take a black and conjoining spirit; therewith break up the bodies and torture them till they be altered.

The Forty-Eighth Dictum.

Pythagoras saith:- We must affirm unto all you seekers after this Art that the Philosophers have treated of conjunction (or continuation) in various ways. But I enjoin upon you to make quicksilver con strain the body of Magnesia, or the body Kuhul, or the Spume of Luna, or incombustible sulphur, or roasted calx, or alum which is out of apples, as ye know. But if there was any singular regimen for any of these, a Philosopher would not say so, as ye know. Understand, therefore, that sulphur, calx, and alum which is from apples, and Kuhul, are all nothing else but water of sulphur. Know ye also that Magnesia, being mixed with quicksilver and sulphur, they pursue one another. Hence you must not dismiss that Magnesia without the quicksilver, for when it is composed it is called an exceeding strong composition, which is one of the ten regimens established by the Philosophers. Know, also, that when Magnesia is whitened with quicksilver, you must congeal white water therein, but when it is reddened you must congeal red water, for, as the Philosophers have observed in their books, the regimen is not one. Accordingly, the first congelation is of tin, copper, and lead. But the second is composed with water of sulphur. Some, however, reading this book, think that the composition can be bought. It must be known for certain that nothing of the work can be bought, and that the science of this Art is nothing else than vapour and the sublimation of water, with the conjunction, also, of quicksilver in the body of Magnesia; but, heretofore, the Philosophers have demonstrated in their books that the impure water of sulphur is from sulphur only, and no sulphur is produced without the water of its calx, and of quicksilver, and of sulphur.

The Forty-Ninth Dictum.

Belus saith:- O all ye Philosophers, ye have not dealt sparingly concerning composition and contact, but cornposition, contact, and congelation are one thing! Take, therefore, a part From the one composition and a part out of ferment of gold, and on these impose pure water of sulphur. This, then, is the potent (or revealed) arcanum which tinges every body.

Pythagoras answereth:- O Belus, why hast thou called it a potent arcanum, yet hast not shown its work!

And he:- In our books, O Master, we have found the same which thou hast received from the ancients!

And Pythagoras:- Therefore have I assembled you together, that you might remove any obscurities which are in any books.

And he:- Willingly, O Master! It is to be noted that pure water which is from sulphur is not composed of sulphur alone, but is composed of several things, for the one sulphur is made out of several sulphurs. How, therefore, O Master, shall I compose these things that they may become one!

And he:- Mix, O Belus, that which strives with the fire with that which does not strive, for things which are conjoined in a fire suitable to the same contend, because the warm venoms of the physician are cooked in a gentle, incomburent fire! Surely ye perceive what the Philosophers have stated concerning decoction, that a little sulphur burns many strong things, and the humour which remains is called humid pitch, balsam of gum, and other like things. Therefore our Philosophers are made like to the physicians, notwithstanding that the tests of the physicians are more intense than those of the Philosophers.

The Turba answereth:- I wish, O Belus, that you would also shew the disposition of this potent arcanum!

And he:- I proclaim to future generations that this arcanum proceeds from two compositions, that is to say, sulphur and magnesia. But after it is reduced and conjoined into one, the Philosophers have called it water, spume of Boletus (i.e., a species of fungus), and the thickness of gold. When, however, it has been reduced into quicksilver, they call it sulphur of water; sulphur also, when it contains sulphur, they term a fiery venom, because it is a potent (or open) arcanum which ascends from those things ye know.

The Fiftieth Dictum.

Pandolphus saith:- If, O Belus, thou dost describe the sublimation of sulphur for future generations, thou wilt accomplish an excellent thing!

And the Turba:- Do thou show it forth, therefore, O Pandolphus!

And he:- The philosophers have ordered that quicksilver should be taken out of Cambar, and albeit they spoke truly, yet in these words there is a little ambiguity, the obscurity of which I will remove. See then that the quicksilver is sublimed in tabernacles, and extract the same from Cambar, but there is another Cambar in sulphur which Belus hath demonstrated to you, for out of sulphur mixed with sulphur, many works proceed. When the same has been sublimed, there proceeds from the Cambar that quicksilver which is called Ethelia, Orpiment, Zendrio, or Sanderich, Ebsemich, Magnesia, Kuhul, or Chuhul, and many other names. Concerning this, philosophers have said that, being ruled by its regimen (for ten is the perfection of all things), its white nature appears, nor is there any shadow therein. Then the envious have called it lead from Ebmich, Magnesia, Marteck, White Copper. For, when truly whitened, it is devoid of shadow and blackness, it has left its thickened ponderous bodies, and therewith a clean humid spirit has ascended, which spirit is tincture. Accordingly, the wise have said that copper has a soul and a body. Now, its soul is spirit, and its body is thick. Therefore, it behoves you to destroy the thick body until ye extract a tingeing spirit from the same. Mix, also, the spirit extracted therefrom with light sulphur until you, investigators, find your design accomplished.

The Fifty-First Dictum.

Horfolcos saith:- Thou hast narrated nothing, O Pandolphus, save the last regimen of this body! Thou hast, therefore, composed an ambiguous description for readers. But if its regimen were commenced from the beginning, you would destroy this obscurity.

Saith the Turba:- Speak, therefore, concerning this to posterity, so far as it may please you.

And he:- It behoves you, investigators of this Art, first to burn copper in a gentle fire, like that required in the hatching of eggs. For it behoves you to burn it with its humidity lest its spirit be burnt, and let the vessel be closed on all sides, so that its colour [heat] may be increased, the body of copper be destroyed, and its tingeing spirit be extracted, concerning which the envious have said: Take quicksilver out of the Flower of Copper, which also they have called the water of our copper, a fiery venom, and a substance extracted from all things, which further they have termed Ethelia, extracted out of many things. Again, some have said that when all things become one, bodies are made not-bodies, but not-bodies bodies. And know, all ye investigators of this Art, that every body is dissolved with the spirit with which it is mixed, with which without doubt it becomes a similar spiritual thing, and that every spirit which has a tingeing colour of spirits, and is constant against fire, is altered and coloured by bodies. Blessed then be the name of Him who hath inspired the Wise with the idea of turning a body into a spirit having strength and colour, unalterable and incorruptible, so that what formerly was volatile sulphur is now made sulphur not-volatile, and incombustible! Know, also, all ye sons of learning, that he who is able to make your fugitive spirit red by the body mixed with it, and then from that body and that spirit can extract the tenuous nature hidden in the belly thereof, by a most subtle regimen, tinges every body, if only he is patient in spite of the tedium of extracting. Wherefore the envious have said: Know that out of copper, after it is humectated by the moisture thereof, is pounded in its water, and is cooked in sulphur, if ye extract a body having Ethelia, ye will find that which is suitable as a tincture for anything. Therefore the envious have said: Things that are diligently pounded in the fire, with sublimation of the Ethelia, become fixed tinctures. For whatsoever words ye find in any man’s book signify quicksilver, which we call water of sulphur, which also we sometimes say is lead and copper and copulated coin.

The Fifty-Second Dictum.

Ixumdrus saith:- You will have treated most excellently, O Horfolcus, concerning the regimen of copper and the humid spirit, provided you proceed therewith.

And he:- Perfect, therefore, what I have omitted, O Ixumdrus!

Ixumdrus saith:- You must know that this Ethelia which you have previously mentioned and notified, which also the envious have called by many names, doth whiten, and tinge when it is whitened; then truly the Philosophers have called it the Flower of Gold, because it is a certain natural thing. Do you not remember what the Philosophers have said, that before it arrives at this terminus, copper does not tinge? But when it is tinged it tinges, because

quicksilver tinges when it is combined with its tincture. But when it is mixed with those ten things which the Philosophers have denominated fermented urines, then have they called all these things Multiplication. But some have termed their mixed bodies Corsufle and Gum of Gold. Therefore, those names which are found in the books of the Philosophers, and are thought superfluous and vain, are true and yet are fictitious, because they are one thing, one opinion, and one way. This is the quicksilver which is indeed extracted from all things, out of which all things are produced, which also is pure water that destroys the shade of copper. And know ye that this quicksilver, when it is whitened, becomes a sulphur which contains sulphur, and is a venom that has a brilliance like marble; this the envious call Ethelia, orpiment and sandarac, out of which a tincture and pure spirit ascends with a mild fire, and the whole pure flower is sublimated, which flower becomes wholly quicksilver. It is, therefore, a most great arcanum which the Philosophers have thus described, because sulphur alone whitens copper. Ye, O investigators of this Art, must know that the said sulphur cannot whiten copper until it is whitened in the work! And know ye also that it is the habit of this sulphur to escape. When, therefore, it flees from its own thick bodies, and is sublimated as a vapour, then it behoves you to retain it otherwise with quicksilver of its own kind, lest it vanish altogether. Wherefore the Philosophers have said, that sulphurs are contained by sulphurs. Know, further, that sulphurs tinge, and then are they certain to escape unless they are united to quicksilver of its own kind. Do not, therefore, think that because it tinges and afterwards escapes, it is the coin of the Vulgar, for what the Philosophers are seeking is the coin of the Philosophers, which, unless it be mixed with white or red, which is quicksilver of its own kind, would doubtless escape. I direct you, therefore, to mix quicksilver with quicksilver (of its kind) until together they become one clean water composed out of two. This is, therefore, the great arcanum, the confection of which is with its own gum; it is cooked with flowers in a gentle fire and with earth; it is made red with mucra and with vinegar, salt, and nitre, and with mutal is turned into rubigo, or by any of the select tingeing agents existing in our coin.

The Fifty-Third Dictum.

Exumenus saith:- The envious have laid waste the whole Art with the multiplicity of names, but the entire work must be the Art of the Coin. For the Philosophers have ordered the doctors of this art to make coin-like gold, which also the same Philosophers have called by all manner of names.

The Turba answereth:- Inform, therefore, posterity, O Exumenus, concerning a few of these names, that they may take warning!

And he:- They have named it salting, sublimating, washing, and pounding Ethelias, whitening in the fire, frequently cooking vapour and coagulating, turning into rubigo, the confection of Ethel, the art of the water of sulphur and coagula. By all these names is that operation called which has pounded and whitened copper. And know ye, that quicksilver is white to the sight, but when it is possessed by the smoke of sulphur, it reddens and becomes Cambar. Therefore, when quicksilver is cooked with its confections it is turned into red, and hence the Philosopher saith that the nature of lead is swiftly converted. Do you not see that the Philosophers have spoken without envy! Hence we deal in many ways with pounding and reiteration, that ye may extract the spirits existing in the vessel, which the fire did not cease to burn continuously. But the water placed with those things prevents the fire from burning, and it befalls those things that the more they are possessed by the flame of fire, the more they are hidden in the

depths of the water, lest they should be injured by the heat of the fire; but the water receives them in its belly and repels the flame of fire from them.

The Turba answereth:- Unless ye make bodies not-bodies ye achieve nothing. But concerning the sublimation of water the Philosophers have treated not a little. And know that unless ye diligently pound the thing in the fire, the Ethelia does not ascend, but when that does not ascend ye achieve nothing. When, however, it ascends it is an instrument for the intended tincture with which ye tinge, and concerning this Ethelia Hermes saith: Sift the things which ye know; but another: Liquefy the things. Therefore, Arras saith: Unless ye pound the thing diligently in the fire, Ethelia does not ascend. The Master hath put forth a view which I shall now explain to the reasoners. Know ye that a very great wind of the south, when it is stirred up, sublimates clouds and elevates the vapours of the sea.

The Turba answereth:- Thou hast dealt obscurely.

And he:- I will explain the testa, and the vessel wherein is incombustible sulphur. But I order you to congeal fluxible quicksilver out of many things, that two may be made three, and four one, and two one.

The Fifty-Fourth Dictum.

Anaxagoras saith:- Take the volatile burnt thing which lacks a body, and incorporate it. Then take the ponderous thing, having smoke, and thirsting to imbibe.

The Turba answereth:- Explain, O Anaxagoras, what is this obscurity which you expound, and beware of being envious!

And he:- I testify to you that this volatile burnt thing, and this other which thirsts, are Ethelia, which has been conjoined with sulphur. Therefore, place these in a glass vessel over the fire, and cook until the whole becomes Cambar. Then God will accomplish the arcanum ye seek. But I direct you to cook continuously, and not to grow tired of repeating the process. And know ye that the perfection of this work is the confection of water of sulphur with tabula; finally, it is cooked until it becomes Rubigo, for all the Philosophers have said: He who is able to turn Rubigo into golden venom has already achieved the desired work, but otherwise his labour is vain.

The Fifty-Fifth Dictum.

Zenon saith:- Pythagoras hath treated concerning the water, which the envious have called by all names. Finally, at the end of his book he has treated of the ferment of gold, ordaining that thereon should be imposed clean water of sulphur, and a small quantity of its gum. I am astonished, O all ye Turba, how the envious have in this work discoursed of the perfection rather than the commencement of the same!

The Turba answereth:- Why, therefore, have you left it to putrefy?

And he:- Thou hast spoken truly; putrefaction does not take place without the dry and the humid. But the vulgar putrefy with the humid. Thus the humid is merely coagulated with the dry. But out of both is the beginning of the work. Notwithstanding, the envious have divided this work into three parts, asserting that one quickly flees, but the other is fixed and immovable.

The Fifty-Sixth Dictum.

Constans saith:- What have you to do with the treatises of the envious, for it is necessary that this work should deal with four things?

They answer:- Demonstrate, therefore, what are those four?

And he:- Earth, water, air, and fire. Ye have then those four elements without which nothing is ever generated, nor is anything absolved in the Art. Mix, therefore, the dry with the humid, which are earth and water, and cook in the fire and in the air, whence the spirit and the soul are dessicated. And know ye that the tenuous tingeing agent takes its power out of the tenuous part of the earth, out of the tenuous part of the fire and of the air, while out of the tenuous part of the water, a tenuous spirit has been dessicated. This, therefore, is the process of our work, namely, that everything may be turned into earth when the tenuous parts of these things are extracted, because a body is then composed which is a kind of atmospheric thing, and thereafter tinges the imposed body of coins. Beware, however, O all ye investigators of this art, lest ye multiply things, for the envious have multiplied and destroyed for you! They have also described various regimens that they might deceive; they have further called it (or have likened it to) the humid with all the humid, and the dry with all the dry, by the name of every stone and metal, gall of animals of the sea, the winged things of heaven and reptiles of the earth. But do ye who would tinge observe that bodies are tinged with bodies. For I say to you what the Philosopher said briefly and truly at the beginning of his book. In the art of gold is the quicksilver from Cambar, and in coins is the quicksilver from the Male. In nothing, however, look beyond this, since the two quicksilvers are also one.

The Fifty-Seventh Dictum.

Acratus saith:- I signify to posterity that I make philosophy near to the Sun and Moon. He, therefore, that will attain to the truth let him take the moisture of the Sun and the Spume of the Moon.

The Turba answereth:- Why are you made an adversary to your brethren?

And he:- I have spoken nothing but the truth.

But they:- Take what the Turba hath taken.

And he:- I was so intending, yet, if you are willing, I direct posterity to take a part of the coins which the Philosophers have ordered, which also Hermes has adapted to the true tingeing, and a part of the copper of the Philosophers, to mix the same with the coins, and place all

the four bodies in the vessel, the mouth of which must be carefully closed, lest the water escape. Cooking must proceed for seven days, when the copper, already pounded with the coins, is found turned into water. Let both be again slowly cooked, and fear nothing. Then let the vessel be opened, and a blackness will appear above. Repeat the process, cook continually until the blackness of Kuhul, which is from the blackness of coins, be consumed. For when that is consumed a precious whiteness will appear on them; finally, being returned to their place, they are cooked until the whole is dried and is turned into stone. Also repeatedly and continuously cook that stone born of copper and coins with a fire sharper than the former, until the stone is destroyed, broken up, and turned into cinder, which is a precious cinder. Alas, O ye sons of the Doctrine, how precious is that which is produced from it! Mixing, therefore, the cinder with water, cook again, until that cinder liquefy therewith, and then cook and imbue with permanent water, until the composition becomes sweet and mild and red. Imbue until it becomes humid. Cook in a still hotter fire, and carefully close the mouth of the vessel, for by this regimen fugitive bodies become not-fugitive, spirits are turned into bodies, bodies into spirits, and both are connected together. Then are spirits made bodies having a tingeing and germinating soul.

The Turba answereth:- Now hast thou notified to posterity that Rubigo attaches itself to copper after the blackness is washed off with permanent water. Then it is congealed and becomes a body of Magnesia. Finally, it is cooked until the whole body is broken up. Afterwards the volatile is turned into a cinder and becomes copper without its shadow. Attrition also truly takes place. Concerning, therefore, the work of the Philosophers, what hast thou delivered to posterity, seeing that thou hast by no means called things by their proper names!

And he:- Following your own footsteps, I have discoursed even as have you.

Bonellus answereth:- You speak truly, for if you did otherwise we should not order your sayings to be written in our books.

The Fifty-Eighth Dictum.

Balgus saith:- The whole Turba, O Acratus, has already spoken, as you have seen, but a benefactor sometimes deceives, though his intention is to do good.

And they:- Thou speakest truly. Proceed, therefore, according to thy opinion, and beware of envy!

Then he:- You must know that the envious have described this arcanum in the shade; in physical reasoning and astronomy, and the art of images; they have also likened it to trees; they have ambiguously concealed it by the names of metals, vapours, and reptiles; as is generally perceived in all their work. I, nevertheless, direct you, investigators of this science, to take iron and draw it into plates; finally, mix (or sprinkle) it with venom, and place it in its vessel, the mouth of which must be closed most carefully, and beware lest ye too much increase the humour, or, on the other hand, lest it be too dry, but stir it vigorously as a mass, because, if the water be in excess, it will not be contained in the chimney, while, if it be too dry, it will neither be conjoined nor cooked in the chimney; hence I direct you to confect it diligently; finally, place it in its vessel, the mouth of which must be closed internally and externally with clay, and, having kindled coals above it, after some days ye shall open it, and there shall ye find the iron plates already liquefied; while on the lid of the vessel ye shall find globules. For

when the fire is kindled the vinegar ascends, because its spiritual nature passes into the air, wherefore, I direct you to keep that part separately. Ye must also know that by multiplied decoctions and attritions it is congealed and coloured by the fire, and its nature is changed. By a similar decoction and liquefaction Cambar is not disjoined. I notify to you that by the said frequent decoction the weight of a third part of the water is consumed, but the residue becomes a wind in the Cambar of the second spirit. And know ye that nothing is more precious or more excellent than the red sand of the sea, for the Sputum of Luna is united with the light of the Sun's rays. Luna is perfected by the coming on of night, and by the heat of the Sun the dew is congealed. Then, that being wounded, the dew of the death dealer is joined, and the more the days pass on the more intensely is it congealed, and is not burned. For he who cooks with the Sun is himself congealed, and that signal whiteness causes it to overcome the terrene fire.

Then saith Bonites:- Do you not know, O Balgus, that the Spume of Luna tinges nothing except our copper?

And Balgus:- Thou speakest truly.

And he:- Why, therefore, hast thou omitted to describe that tree, of the fruit whereof whosoever eateth shall hunger nevermore?

And Balgus:- A certain person, who has followed science, has notified to me after what manner he discovered this same tree, and appropriately operating, did extract the fruit and eat of it. But when I inquired of him concerning the growth and the increment, he described that pure whiteness, thinking that the same is found without any laborious disposition. Then its Perfection is the fruit thereof. But when I further asked how it is nourished with food until it fructifies, he said: Take that tree, and build a house about it, which shall wholly surround the same, which shall also be circular, dark, encircled by dew, and shall have placed on it a man of a hundred years; shut and secure the door lest dust or wind should reach them. Then in the time of 180 days send them away to their homes. I say that man shall not cease to eat of the fruit of that tree to the perfection of the number [of the days] until the old man shall become young. O what marvellous natures, which have transformed the soul of that old man into a juvenile body, and the father is made into the son! Blessed be thou, O most excellent God!

The Fifty-Ninth Dictum.

Theophilus saith:- I propose to speak further concerning those things which Bonites hath narrated.

And the Turba:- Speak, Brother, for thy brother hath discoursed elegantly.

And he:- Following in the steps of Bonites I will make perfect his sayings. It should be known that all the Philosophers, while they have concealed this disposition, yet spoke the truth in their treatises when they named water of life, for this reason, that whatsoever is mixed with the said water first dies, then lives and becomes young. And know, all ye disciples, that iron does not become rusty except by reason of this water, because it tinges the plates; it is then placed in the sun till it liquefies and is imbued, after which it is congealed. In these days it becomes rusty, but silence is better than this illumination.

The Turba answereth:- O Theophilus, beware of becoming envious, and complete thy speech!

And he:- Would that I might repeat the like thing!

And they:- What is thy will?

Then he:- Certain fruits, which proceed first from that perfect tree, do flourish in the beginning of the summer, and the more they are multiplied the more are they adorned, until they are perfected, and being mature become sweet. In the same way that woman, fleeing from her own children, with whom she lives, although partly angry, yet does not brook being overcome, nor that her husband should possess her beauty, who furiously loves her, and keeps awake contending with her, till he shall have carnal intercourse with her, and God make perfect the foetus, when he multiplies children to himself according to his pleasure. His beauty, therefore, is consumed by fire who does not approach his wife except by reason of lust. For when the term is finished he turns to her. I also make known to you that the dragon never dies, but the Philosophers have put to death the woman who slays her spouses. For the belly of that woman is full of weapons and venom. Let, therefore, a sepulchre be dug for the dragon, and let that woman be buried with him, who being strongly joined with that woman, the more he clasps her and is entwined with her, the more his body, by the creation of female weapons in the body of the woman, is cut up into parts. For perceiving him mixed with the limbs of a woman he becomes secure from death, and the whole is turned into blood. But the Philosophers, beholding him turned into blood, leave him in the sun for certain days, until the lenitude is consumed, the blood dries up, and they find that venom which now is manifest. Then the wind is hidden.

The Sixtieth Dictum.

Bonellus saith:- Know, all ye disciples, that out of the elect things nothing becomes useful without conjunction and regimen, because sperma is generated out of blood and desire. For the man mingling with the woman, the sperm is nourished by the humour of the womb, and by the moistening blood, and by heat, and when forty nights have elapsed the sperm is formed. But if the humidity of the blood and of the womb were not heat, the sperm would not be dissolved, nor the foetus be procreated. But God has constituted that heat and blood for the nourishment of the sperm until the foetus is brought forth, after which it is not nourished, save by milk and fire, sparingly and gradually, while it is dust, and the more it burns the more, the bones being strengthened, it is led towards youth, arriving at which it is independent. Thus it behoves you also to act in this Art. Know ye that without heat nothing is ever generated, and that the bath causes the matter to perish by means of intense heat. If, indeed, it be frigid, it puts to flight and disperses, but if it have been tempered, it is convenient and sweet to the body, wherefore the veins become smooth and the flesh is augmented. Behold it has been demonstrated to you, all ye disciples! Understand, therefore, and in all things which ye attempt to rule, fear God.

The Sixty-First Dictum.

Moses saith:- It is to be observed that the envious have named lead of copper instruments of formation, simulating, deceiving posterity, to whom I give notice that there are no instruments except from our own white, strong, and splendid powder, and from our concave stone and marble, to the whole work whereof there is no more suitable powder, nor one more conjoined to our composition, than the powder of Alociae, out of which are produced instruments of formation. Further, the Philosophers have already said: Take instruments out of the egg. Yet they have not said what the egg is, nor of what bird. And know ye that the regimen of these things is more difficult than the entire work, because, if the composition be ruled more than it should be, its light is taken and extinguished by the sea. Wherefore the Philosophers have ordered that it should be ruled with profound judgment. The moon, therefore, being at the full, take this and place in sand till it be dissolved. And know ye that while ye are placing the same in sand and repeating the process, unless ye have patience, ye err in ruling, and corrupt the work. Cook, therefore, the same in a gentle fire until ye see that it is dissolved. Then extinguish with vinegar, and ye shall find one thing separated from three companions. And know ye that the first, Ixir, commingles, the second burns, while the third liquefies. In the first place, therefore, impose nine ounces of vinegar twice - first while the vessel is being made hot, and second when it is heated.

The Sixty-Second Dictum.

Mundus saith:- It behoves you, O all ye seekers after this Art, to know that whatsoever the Philosophers have narrated or ordained, Kenckel, herbs, geldum, and carmen, are one thing! Do not, therefore, trouble about a plurality of things, for there is one Tyrian tincture of the Philosophers to which they have given names at will, and having abolished the proper name, they have called it black, because it has been extracted from our sea. And know that the ancient priests did not condescend to wear artificial garments, whence, for purifying altars, and lest they should introduce into them anything sordid or impure, they tinged Kenckel with a Tyrian colour; but our Tyrian colour, which they placed in their altars and treasuries, was more clean and fragrant than can be described by me, which also has been extracted from our red and most pure sea, which is sweet and of a pleasant odour, and is neither sordid nor impure in putrefaction. And know ye that we have given many names to it. which are all true - an example of which, for those that possess understanding, is to be traced in corn that is being ground. For after grinding it is called by another name, and after it has been passed through the sieve, and the various substances have been separated one from another, each of these has its own name, and yet fundamentally there is but one name, to wit, corn, from which many names are distinguished. Thus we call the purple in each grade of its regimen by the name of its own colour.

The Sixty-Third Dictum.

Philosophus saith:- I notify to posterity that the nature is male and female, wherefore the envious have called it the body of Magnesia, because therein is the most great arcanum! Accordingly, O all ye seekers after this Art, place Magnesia in its vessel, and cook diligently! Then, opening it after some days, ye shall find the whole changed into water. Cook further until it be coagulated, and contain itself. But, when ye hear of the sea in the books of the envious, know that they signify humour, while by the basket they signify the vessel, and by

the medicines they mean Nature, because it germinates

and flowers. But when the envious say: Wash until the blackness of the copper passes away, certain people name this blackness coins. But Agadimon has clearly demonstrated when he boldly put forth these words: It is to be noted, O all ye demonstrators of this art, that the things [or the copper] being first mixed and cooked once, ye shall find the prescribed blackness! That is to say, they all become black. This, therefore, is the lead of the Wise, concerning which they have treated very frequently in their books. Some also call it [the lead] of our black coins.

The Sixty-Fourth Dictum.

Pythagoras saith:- How marvellous is the diversity of the Philosophers in those things which they formerly asserted, and in their coming together [or agreement], in respect of this small and most common thing, wherein the precious thing is concealed! And if the vulgar knew, O all ye investigators of this art, the same small and vile thing, they would deem it a lie! Yet, if they knew its efficacy, they would not vilify it, but God hath concealed this from the crowd lest the world should be devastated.

The Sixty-Fifth Dictum.

Horfolcus saith:- You must know, O all ye who love wisdom, that whereas Mundus hath been teaching this Art, and placing before you most lucid syllogisms, he that does not understand what he has said is a brute animal! But I will explain the regimen of this small thing, in order that any one, being introduced into this Art, may become bolder, may, more assuredly consider it, and although it be small, may compose the common with that which is dear, and the dear with that which is common. Know ye that in the beginning of the mixing, it behoves you to commingle elements which are crude, gentle, sincere, and not cooked or governed, over a gentle fire. Beware of intensifying the fire until the elements are conjoined, for these should follow one another, and be embraced in a complexion, whereby they are gradually burnt, until they be dessicated in the said gentle fire. And know that one spirit burns one thing and destroys one thing, and one body strengthens one spirit, and teaches the same to contend with the fire. But, after the first combustion, it is necessary that it should be washed, cleansed, and dealbated on the fire until all things become one colour; with which, afterwards, it behoves you to mix the residuum of the whole humour, and then its colour will be exalted. For the elements, being diligently cooked in the fire, rejoice, and are changed into different natures, because the liquefied, which is the lead, becomes not-liquefied, the humid becomes dry, the thick body becomes a spirit, and the fleeing spirit becomes strong and fit to do battle against the fire. Whence the Philosopher saith: Convert the elements and thou shalt find what thou seekest. But to convert the elements is to make the moist dry and the fugitive fixed. These things being accomplished by the disposition, let the operator leave it in the fire until the gross be made subtle, and the subtle remain as a tingeing spirit. Know ye, also, that the death and life of the elements proceed from fire, and that the composite germinates itself, and produces that which ye desire, God favouring. But when the colours begin ye shall behold the miracles of the wisdom of God, until the Tyrian colour be accomplished. O wonder-working Nature, tingeing other natures! O heavenly Nature, separating and converting the elements

by regimen! Nothing, therefore, is more precious than these Natures in that Nature which multiplies the composite, and makes fixed and scarlet.

The Sixty-Sixth Dictum.

Exemiganus saith:- Thou hast already treated, O Lucas, concerning living and concealed silver, which is Magnesia, as it behoves thee, and thou hast commanded posterity to prove [or to experiment] and to read the books, knowing what the Philosophers have said: Search the latent spirit and disesteem it not, seeing that when it remains it is a great arcanum and effects many good things.

The Sixty-Seventh Dictum.

Lucas saith:- I testify to posterity, and what I set forth is more lucid than are your words, that the Philosopher saith: Burn the copper, burn the silver, burn the gold.

Hermiganus replies:- Behold something more dark than ever!

The Turba answereth:- Illumine, therefore, that which is dark.

And he:- As to that which he said - Burn, burn, burn, the diversity is only in the names, for they are one and the same thing.

And they:- Woe unto you! how shortly hast thou dealt with it! why art thou Poisoned with jealousy!

And he:- Is it desirable that I should speak more clearly?

And they:- Do so.

And he:- I signify that to whiten is to burn, but to make red is life. For the envious have multiplied many names that they might lead posterity astray, to whom I testify that the definition of this Art is the liquefaction of the body and the separation of the soul from the body, seeing that copper, like a man, has a soul and a body. Therefore, it behoves you, 0 all ye Sons of the Doctrine, to destroy the body and extract the soul therefrom! Wherefore the Philosophers said that the body does not penetrate the body, but that there is a subtle nature, which is the soul, and it is this which tinges and penetrates the body. In nature, therefore, there is a body and there is a soul.

The Turba answereth:- Despite your desire to explain, you have put forth dark words.

And he:- I signify that the envious have narrated and said that the splendour of Saturn does not appear unless it perchance be dark when it ascends in the air, that Mercury is hidden by the rays of the Sun, that quicksilver vivifies the body by its fiery strength, and thus the work is accomplished. But Venus, when she becomes oriental, precedes the Sun.

The Sixty-Eighth Dictum.

Attamus saith:- Know, O all ye investigators of this Art, that our work, of which ye have been inquiring, is produced by the generation of the sea, by which and with which, after God, the work is completed! Take, therefore, Halsut and old sea stones, and boil with coals until they become white. Then extinguish in white vinegar. If 24 ounces thereof have been boiled, let the heat be extinguished with a third part of the vinegar, that is, 8 ounces; pound with white vinegar, and cook in the sun and black earth for 42 days. But the second work is performed from the tenth day of the month of September to the tenth day [or grade] of Libra. Do not impose the vinegar a second time in this work, but leave the same to be cooked until all its vinegar be dried up and it becomes a fixed earth, like Egyptian earth. And the fact that one work is congealed more quickly and another more slowly, arises from the diversity of cooking. But if the place where it is cooked be humid and dewy it is congealed more quickly, while if it be dry it is congealed more slowly.

The Sixty-Ninth Dictum.

Florus saith:- I am thinking of perfecting thy treatise, O Mundus, for thou has not accomplished the disposition of the cooking!

And he:- Proceed, O Philosopher!

And Florus:- I teach you, O Sons of the Doctrine, that the sign of the goodness of the first decoction is the extraction of its redness!

And he:- Describe what is redness.

And Florus:- When ye see that the matter is entirely black, know that whiteness has been hidden in the belly of that blackness. Then it behoves you to extract that whiteness most subtly from that blackness, for ye know how to discern between them. But in the second decoction let that whiteness be placed in a vessel with its instruments, and let it be cooked gently until it become completely white. But when, O all ye seekers after this Art, ye shall perceive that whiteness appear and flowing over all, be certain that redness is hid in that whiteness! However, it does not behove you to extract it, but rather to cook it until the whole become a most deep red, with which nothing can compare. Know also that the first blackness is produced out of the nature of Marteck, and that redness is extracted from that blackness, which red has improved the black, and has made peace between the fugitive and the non-fugitive, reducing the two into one.

The Turba answereth:- And why was this?

And he:- Because the cruciated matter when it is submerged in the body, changes it into an unalterable and indelible nature. It behoves you, therefore, to know this sulphur which blackens the body. And know ye that the same sulphur cannot be handled, but it cruciates and tinges. And the sulphur which blackens is that which does not open the door to the

fugitive and turns into the fugitive with the fugitive. Do you not see that the cruciating does not cruciate with harm or corruption, but by co-adunation and utility of things? For if its victim were noxious and inconvenient, it would not be embraced thereby until its colours were extracted from it unalterable and indelible. This we have called water of sulphur, which water we have prepared for the red tinctures; for the rest it does not blacken; but that which does blacken, and this does not come to pass without blackness, I have testified to be the key of the work.

The Seventieth Dictum.

Mundus saith:- Know, all ye investigators of this Art, that the head is all things, which if it hath not, all that it imposes profits nothing. Accordingly, the Masters have said that what is perfected is one, and a diversity of natures does not improve that thing, but one and a suitable nature, which it behoves you to rule carefully, for by ignorance of ruling some have erred. Do not heed, therefore, the plurality of these compositions, nor those things which the philosophers have enumerated in their books. For the nature of truth is one, and the followers of Nature have termed it that one thing in the belly whereof is concealed the natural arcanum. This arcanum is neither seen nor known except by the Wise. He, therefore, who knows how to extract its complexion and rules equably, for him shall a nature rise forth therefrom which shall conquer all natures, and then shall that word be fulfilled which was written by the Masters, namely, that Nature rejoices in Nature, Nature overcomes Nature, and Nature contains Nature; at the same time there are not many or diverse Natures, but one having in itself its own natures and properties, by which it prevails over other things. Do you not see that the Master has begun with one and finished one? Hence has he called those unities Sulphureous Water, conquering all Nature.

The Seventy-First Dictum.

Bracus saith:- How elegantly Mundus hath described this sulphureous water! For unless solid bodies are destroyed by a nature wanting a body, until the bodies become not-bodies, and even as a most tenuous spirit, ye cannot [attain] that most tenuous and tingeing soul, which is hidden in the natural belly. And know that unless the body be withered up and so destroyed that it dies, and unless ye extract from it its soul, which is a tingeing spirit, ye are unable to tinge a body therewith.

The Seventy-Second Dictum.

Philosophus saith:- The first composition, that is, the body of Magnesia, is made out of several things, although they become one, and are called by one name, which the ancients have termed Albar of copper. But when it is ruled it is called by ten names, taken from the colours which appear in the regimen of the body of this Magnesia. It is necessary, therefore, that the lead be turned into blackness; then the ten aforesaid shall appear in the ferment of gold, with sericon, which is a composition called by ten names. When all these things have been said, we mean nothing more by these names than Albar of copper, because it tinges

every body which has entered into the composition. But composition is twofold - one is humid, the other is dry. When they are cooked prudently they become one, and are called the good thing of several names. But when it becomes red it is called Flower of Gold, Ferment of Gold, Gold of Coral, Gold of the Beak. It is also called redundant red sulphur and red orpiment. But while it remains crude lead of copper, it is called bars and plates of metal. Behold I have revealed its names when it is raw, which also we should distinguish from the names when it has been cooked. Let it therefore be pondered over. It behoves me now to exhibit to you the quantity of the fire, and the numbers of its days, and the diversity of intensity thereof in every grade, so that he who shall possess this book may belong unto himself, and be freed from poverty, so that he shall remain secure in that middle way which is closed to those who are deficient in this most precious art. I have seen, therefore, many kinds of fire. One is made out of straw and cinder, coals and flame, but one without flame. Experiment shows that there are intermediate grades between these kinds. But lead is lead of copper, in which is the whole arcanum. Now, concerning the days of the night in which will be the perfection of the most great arcanum, I will treat in its Proper place in what follows. And know most assuredly that if a little gold be placed in the composition, there will result a patent and white tincture. Wherefore also a sublime gold and a patent gold is found in the treasuries of the former philosophers. Wherefore those things are unequal which they introduce into their composition. Inasmuch as the elements are commingled and are turned into lead of copper, coming out of their own former natures, they are turned into a new nature. Then they are called one nature and one genus. These things being accomplished, it is placed in a glass vessel, unless in a certain way the composition drinks the water and is altered in its colours. In every grade it is beheld, when it is coloured by a venerable redness. Although concerning this elixir we read in the sayings of the philosophers: Take gold, occurring frequently, it is only needful to do so once. Wishing, therefore, to know the certitude of the adversary, consider what Democritus saith, how he begins speaking from bottom to top, then reversing matters he proceeds from top to bottom. For, he said: Take iron, lead, and albar for copper, which reversing, he again says: And our copper for coins, lead for gold, gold for gold of coral, and gold of coral for gold of crocus. Again, in the second place, when he begins from the top to the bottom, he saith: Take gold, coin, copper, lead, and iron; he shews, therefore, by his sayings that only semi-gold is taken. And without doubt gold is not changed into rust without lead and copper, and unless it be imbued with vinegar known by the wise, until, being cooked, it is turned into redness. This, therefore, is the redness which all the Philosophers signified, because, how ever they said: Take gold and it becomes gold of coral; Take gold of coral and it becomes purple gold - all these things are only names of those colours, for it behoves them that vinegar be placed in it, because these colours come from it. But by these things which the Philosophers have mentioned under various names, they have signified stronger bodies and forces. It is taken, therefore, once, that it may become rubigo and then vinegar is imposed on it. For when the said colours appear, it is necessary that each be decocted in forty days, so that it may be desiccated, the water being consumed; finally being imbued and placed in the vessel, it is cooked until its utility appear. Its first grade becomes as a citrine mucra, the second as red, the third as the dry pounded crocus of the vulgar. So is it imposed upon coin.

Conclusion.

Agmon saith:- I will add the following by way of a corollary. Whosoever does not liquefy and coagulate errs greatly. Therefore, make the earth black; separate the soul and the water thereof, afterwards whiten; so shall ye find what ye seek. I say unto you that whoso makes

earth black and then dissolves with fire, till it becomes even like unto a naked sword, who also fixes the whole with consuming fire, deserves to be called happy, and shall be exalted above the circle of the world. This much concerning the revelation of our stone, is, we doubt not, enough for the Sons of the Doctrine. The strength thereof, shall never become corrupted, but the same, when it is placed in the fire, shall be increased. If you seek to dissolve, it shall be dissolved; but if you would coagulate, it shall be coagulated. Behold, no one is without it, and yet all do need it! There are many names given to it, and yet it is called by one only, while, if need be, it is concealed. It is also a stone and not a stone, spirit, soul, and body; it is white, volatile, concave, hairless, cold, and yet no one can apply the tongue with impunity to its surface. If you wish that it should fly, it flies; if you say that it is water, you Speak the truth; if you say that it is not water, you speak falsely. Do not then be deceived by the multiplicity of names, but rest assured that it is one thing, unto which nothing alien is added. Investigate the place thereof, and add nothing that is foreign. Unless the names were multiplied, so that the vulgar might be deceived, many would deride our wisdom.

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[8]Next: Coelum philosophorum by Paracelsus

1. https://www.facebook.com/groups/56536297291/
2. https://www.sacred-texts.com/alc/turba2.htm
3. https://www.sacred-texts.com/index.htm
4. https://www.sacred-texts.com/eso/index.htm
5. https://www.sacred-texts.com/alc/index.htm
6. https://www.sacred-texts.com/alc/turba.htm
7. https://www.sacred-texts.com/alc/coelum.htm
8. https://www.sacred-texts.com/alc/coelum.htm

1.1.11 Slender Threads: A Conversation with Jungian Analyst and author Robert A. Johnson - YouTube (2023-03-11 04:02)

[1]Slender Threads: A Conversation with Jungian Analyst and author Robert A. Johnson

1. https://www.youtube.com/watch?v=M0raXj8AM6M

1.1.12 Laurens Van Der Post, Marion Woodman, Ross Woodman, and Thomas Berry
(2023-03-12 05:19)

[1]Carl Jung Depth Psychology Facebook Group

- [2]**Conversations with Laurens Van Der Post, Marion Woodman, Ross Woodman, and Thomas Berry**

- [3]

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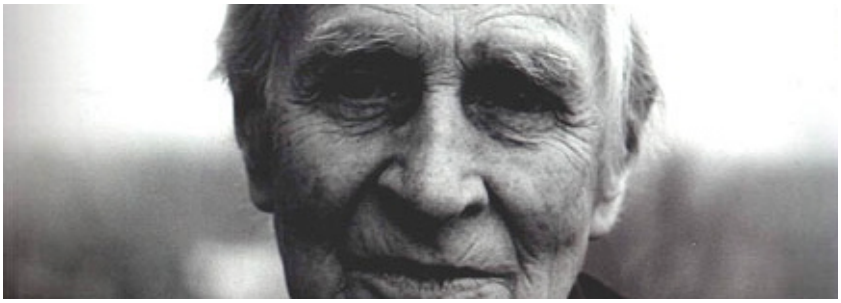

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Four of wisest people who have shared the planet with us agreed to be interviewed by film maker Nancy Ryley for a book. Two of the subjects, Ross and Marion Woodman, are also friends of mine and both appear in [7]my 1981 film about Jack Chambers. My first published book review was in praise of Marion's first book, The Owl Was a Baker's Daughter (Obesity, Anorexia and the Repressed Feminine).

[8]

“In times like these,” says Thomas Berry, “…we need people who realize that we are shaping a new order of things.”

The Forsaken Garden: Four Conversations on the Deep Meaning of Environmental Illness with Laurens Van Der Post, Marion Woodman, Ross Woodman, and Thomas Berry
[Nancy Ryley. Quest Books/Theosophical Publishing House, 1998]

This is a crucible of a book, in which the darkest truths of this dark age are articulated and examined with honesty and grace.

Nancy Ryley was forced to set aside her TV production career a number of years ago due to a crippling environmental illness, and The Forsaken Garden is, on one level, a book about how she turned that ordeal into a transformative journey. She has edited a series of interviews with four remarkable people: the late Laurens van der Post, naturalist, friend of the Kalahari bushmen, Jung’s biographer; Marion Woodman, Jungian analyst, bodysoul maker, champion of the feminine; Ross Woodman, English Romantic scholar, spellbinding storyteller, Bahá’í elder; and Thomas Berry, theologian, cosmologist, and dreamer of the earth.

Ryley frames the interviews with reflections on each subject’s ideas, in relation to her own concerns, her illness, and the recurrent themes of the book. Each mentor links alienation from nature to loss of soul as a way to comprehend the global ecological crisis. Each is radical and charming, learned and incisive in his or her own original way.

At first it is not clear who the book is for, and to what extent it is a personal essay about Ryley’s journey. It seems to be a Jungian deep ecology primer, with shades of Sontag’s Illness as Metaphor. Then, around 30 pages in, Laurens van der Post gets on a roll, and the book really starts to move you.

At the heart of each of the interviews is a struggle to frame the toxic overloading of the biosphere in creative breakdown/breakthrough terms. Ryley returns repeatedly to her parallel struggle to heal her poisoned body, approaching the problem of our common spiritual crisis, the diminishing of soul in the world, from several different angles. Ross Woodman tells her, “what you have is the global culture’s illness in microcosm.”

Van der Post envisions a terrible devastation of nature leading to raised consciousness, some collective maturation toward stewardship values, and regeneration in the long run. Marion Woodman echoes it in stark terms: “So long as the sacred feminine is not honored

in ourselves, we will be driven to rape Mother Earth. Someday, hopefully before it's too late, something horrendous will tear the scales from our eyes and we'll see what we're doing." Dark as it is, this is not mere pessimism, but a vision that has passed through the fire of her own struggle with cancer. "...I have such faith that the planet will survive... I think that the evolution going on now ... [has] never been on this planet before. Human beings have never before had to perceive the sacredness of matter in order to survive."

Asked when people will wake up, Ross Woodman says, "I will tell you: when we can no longer breathe. When we can no longer eat. When our environment is so poisoned that cancer has become a plague, only one of many that threatens us all... then we'll experience what a mutation in consciousness is..." Against this apocalyptic vision, he offers mental fire and the energy of love as the means to "grasp the providence that resides in the calamity."

The cycle of conversations is rounded out by Thomas Berry's more encouraging voice. Ryley asks him to set out the main elements of his critique of consumer culture as a "Wonderworld" that "overwhelms life with things". He speaks plainly. "Any culture that devastates its air and water and soil, and refuses even to admit that it's behaving in an unreasonable way, is pathological and needs to be re-invented." Complementing Marion Woodman's insistence that we re-inhabit our bodies, and Ross Woodman's call to the life of the imagination, Berry emphasizes the Confucian concept of "reciprocity", the all-species perspective: we must foster esteem and intimacy for the entire non-human world around us, on its terms, not ours.

"In times like these," says Thomas Berry, "...we need people who realize that we are shaping a new order of things." If this book can bring a few more of us toward that sense of humble agency and meditative urgency, it will have fulfilled its dream.

1. https://www.facebook.com/groups/56536297291/
2. https://www.gla.ac.uk/myglasgow/library/files/special/exhibns/month/april2009.html
3. https://ecotone.ca/wp-content/uploads/2011/03/william_blake_newton.jpg
4. https://ecotone.ca/wp-content/uploads/2011/03/Sir-Laurens-van-der-Post.jpg
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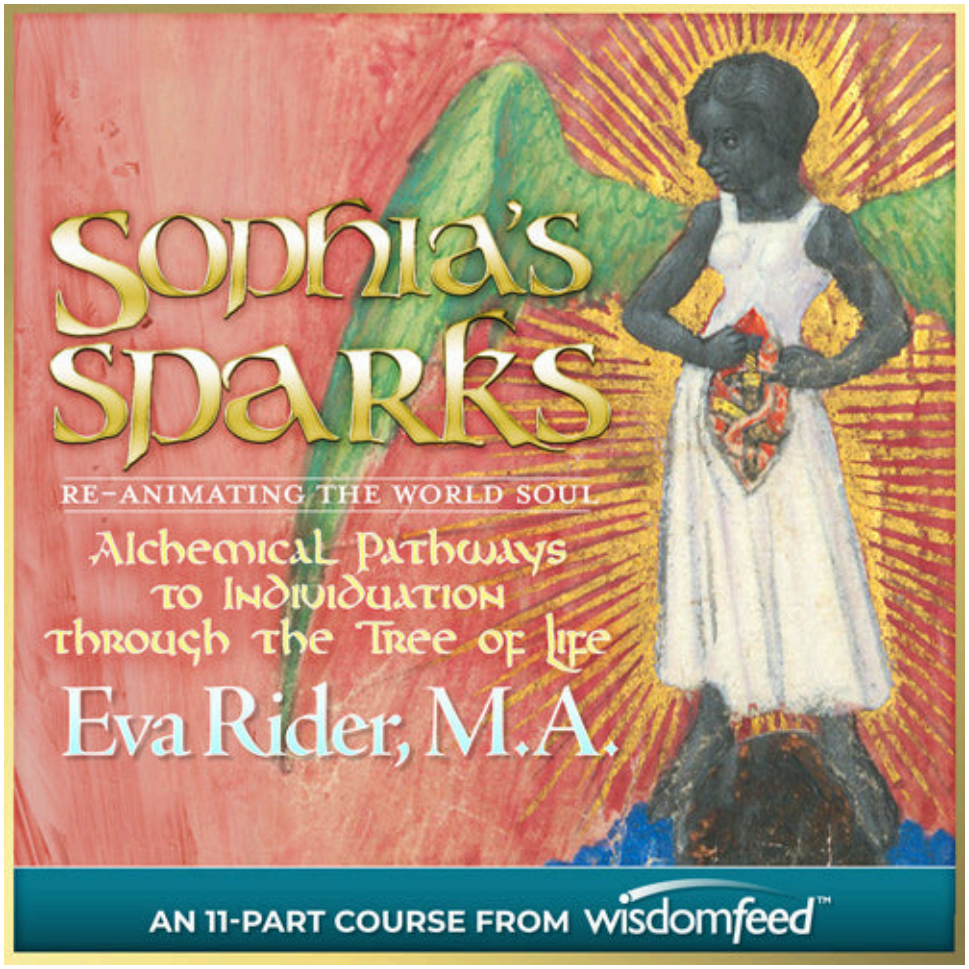
6. https://ecotone.ca/wp-content/uploads/2011/03/Thomas+Berry+7-86.jpg
7. https://johnwalkerproductions.com/portfolio/chambers-tracks-and-gestures/
8. https://ecotone.ca/wp-content/uploads/2011/03/images-1.jpg

1.1.13 Sophia’s Sparks: Alchemical Pathways to Individuation through the Tree of Life (2023-03-13 04:32)

[1]Carl Jung Depth Psychology Facebook Group

[2]Eva Rider - Sparks of the Soul Series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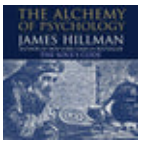

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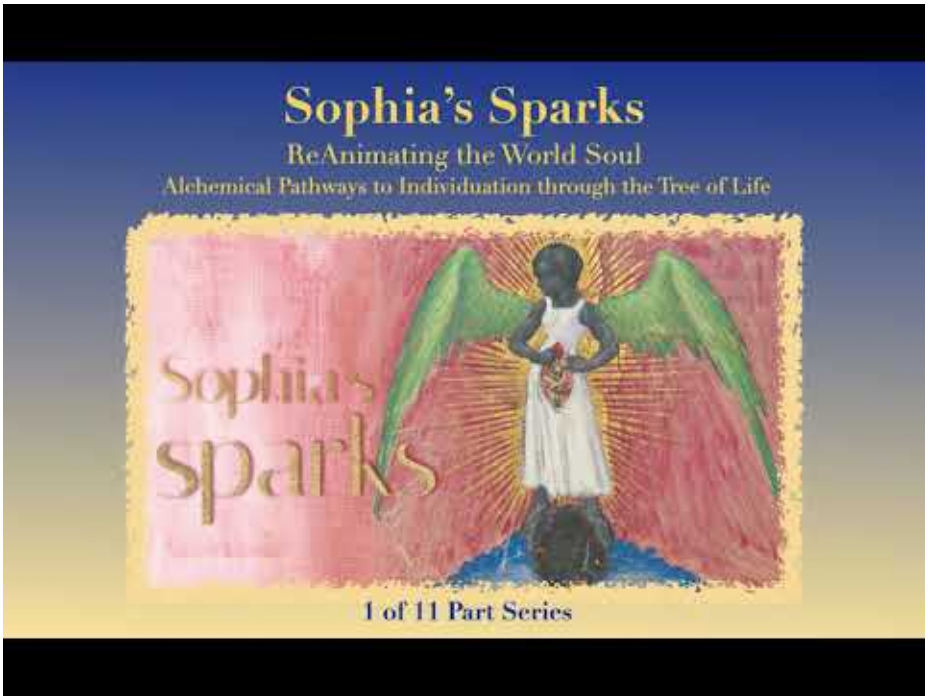
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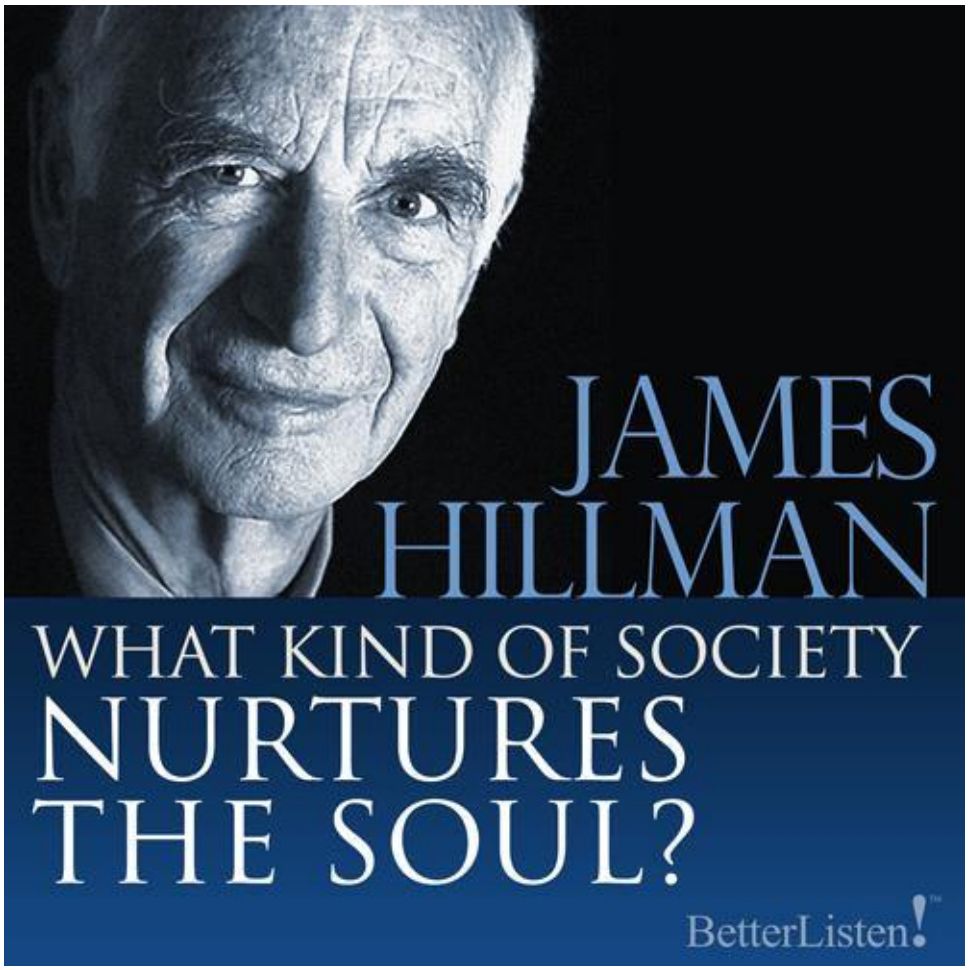

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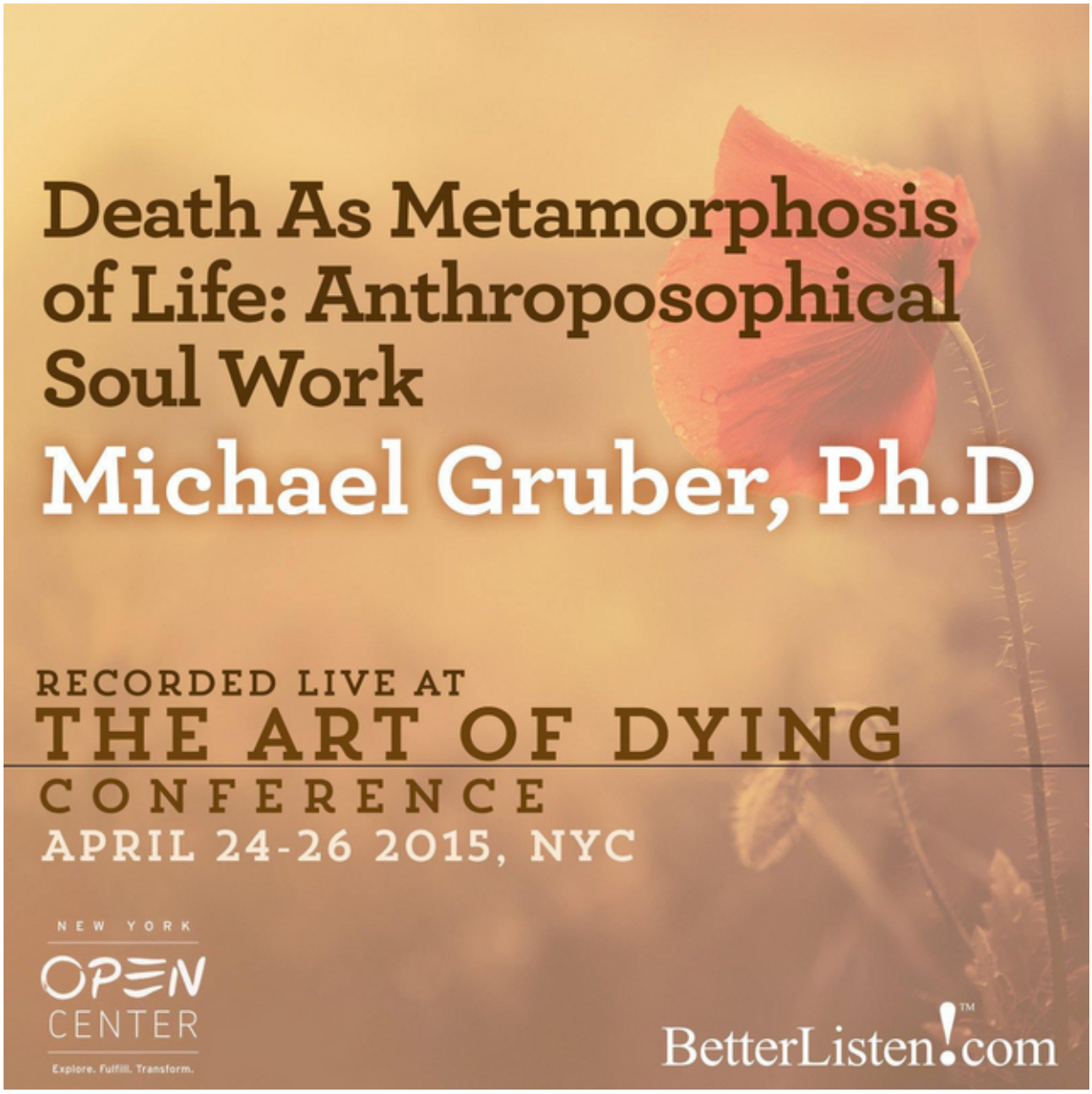

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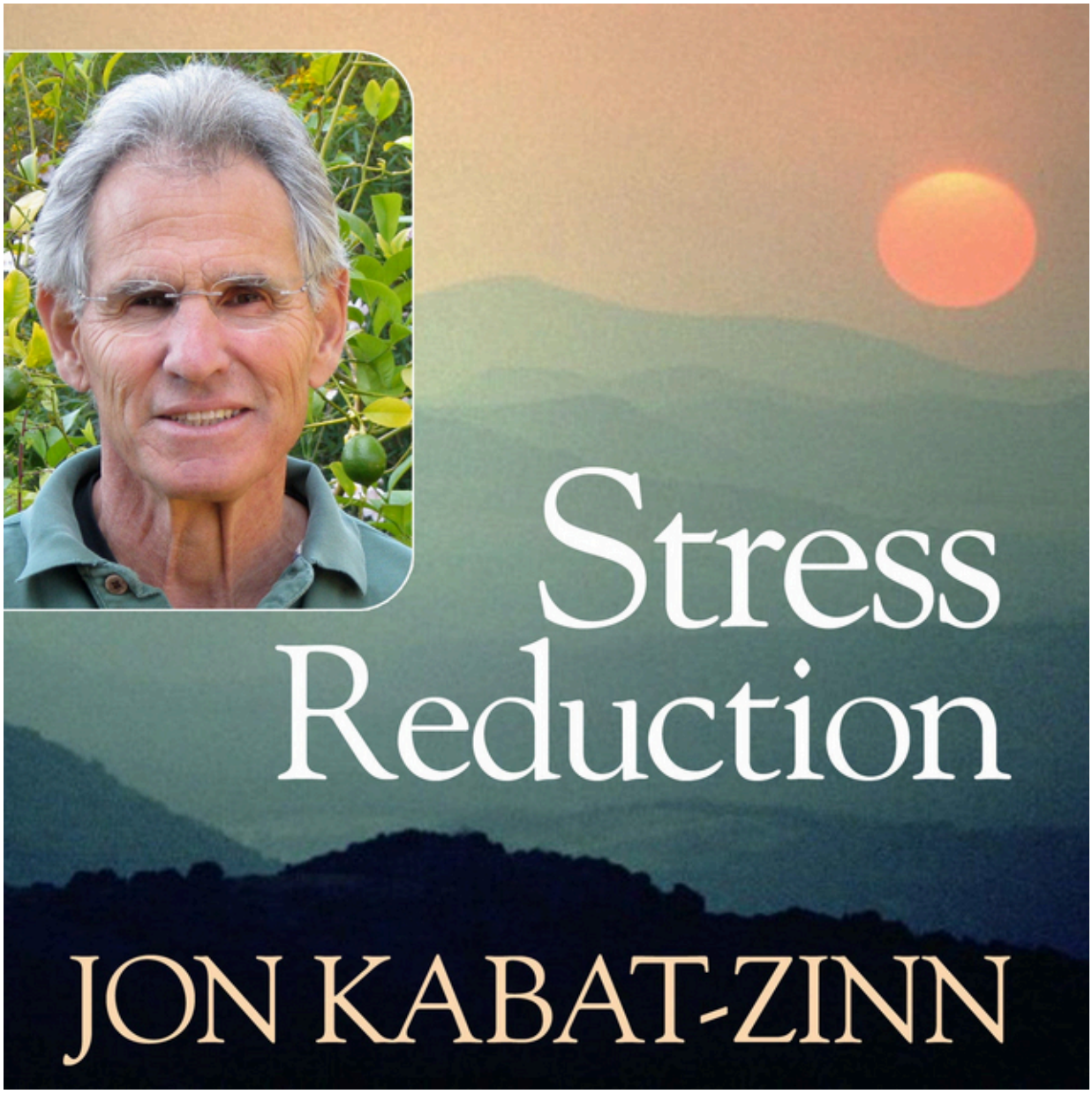

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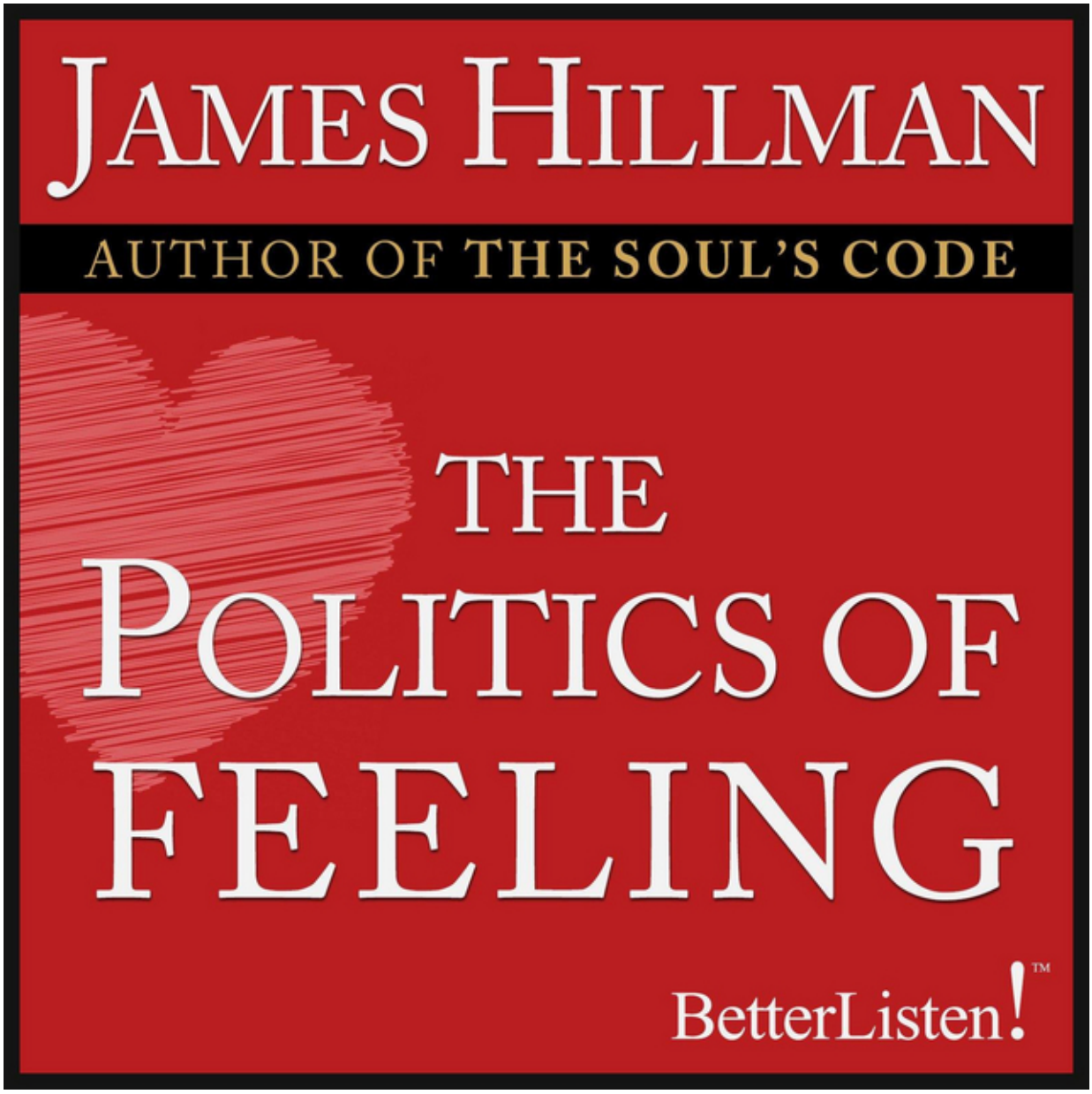

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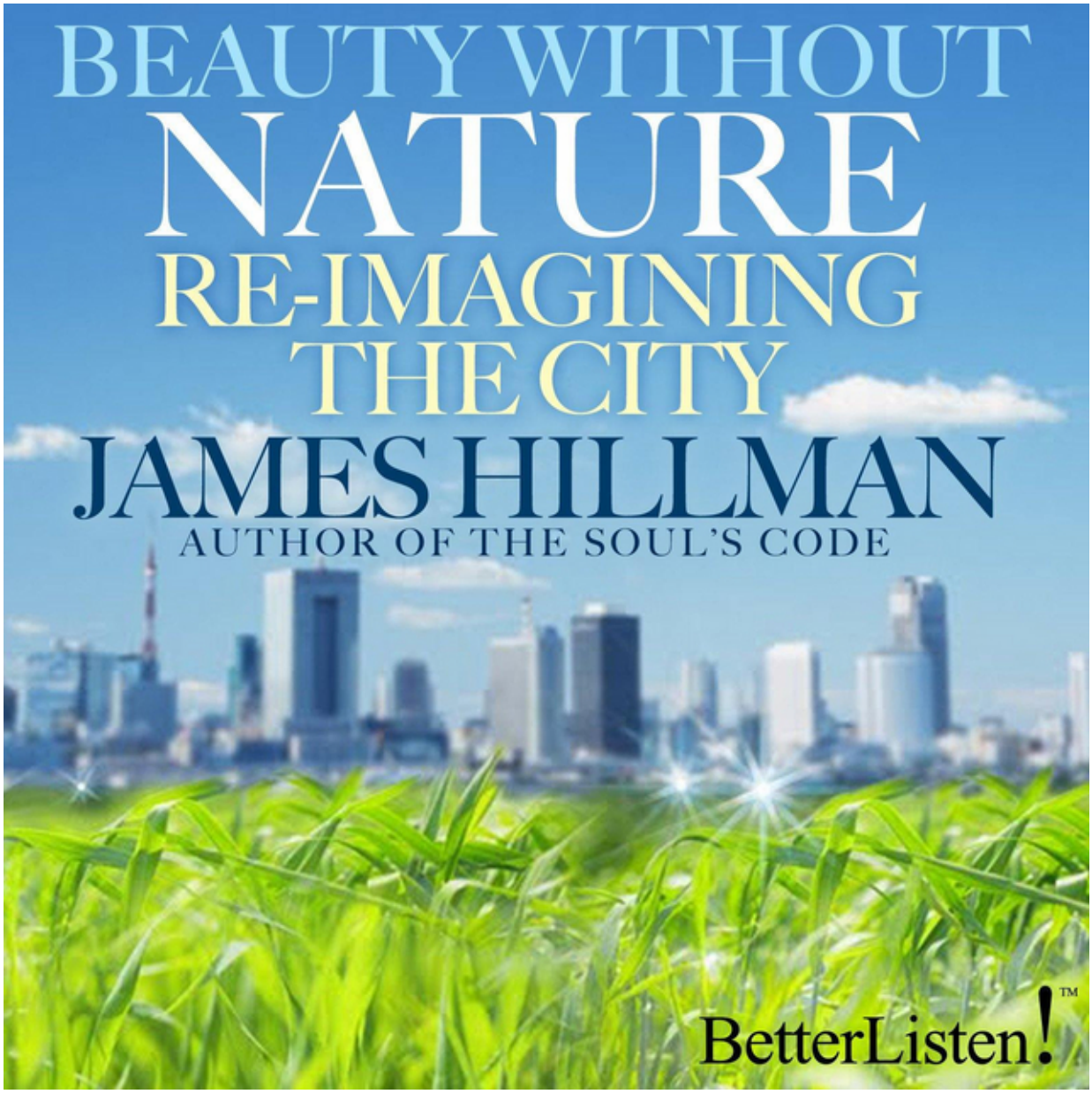

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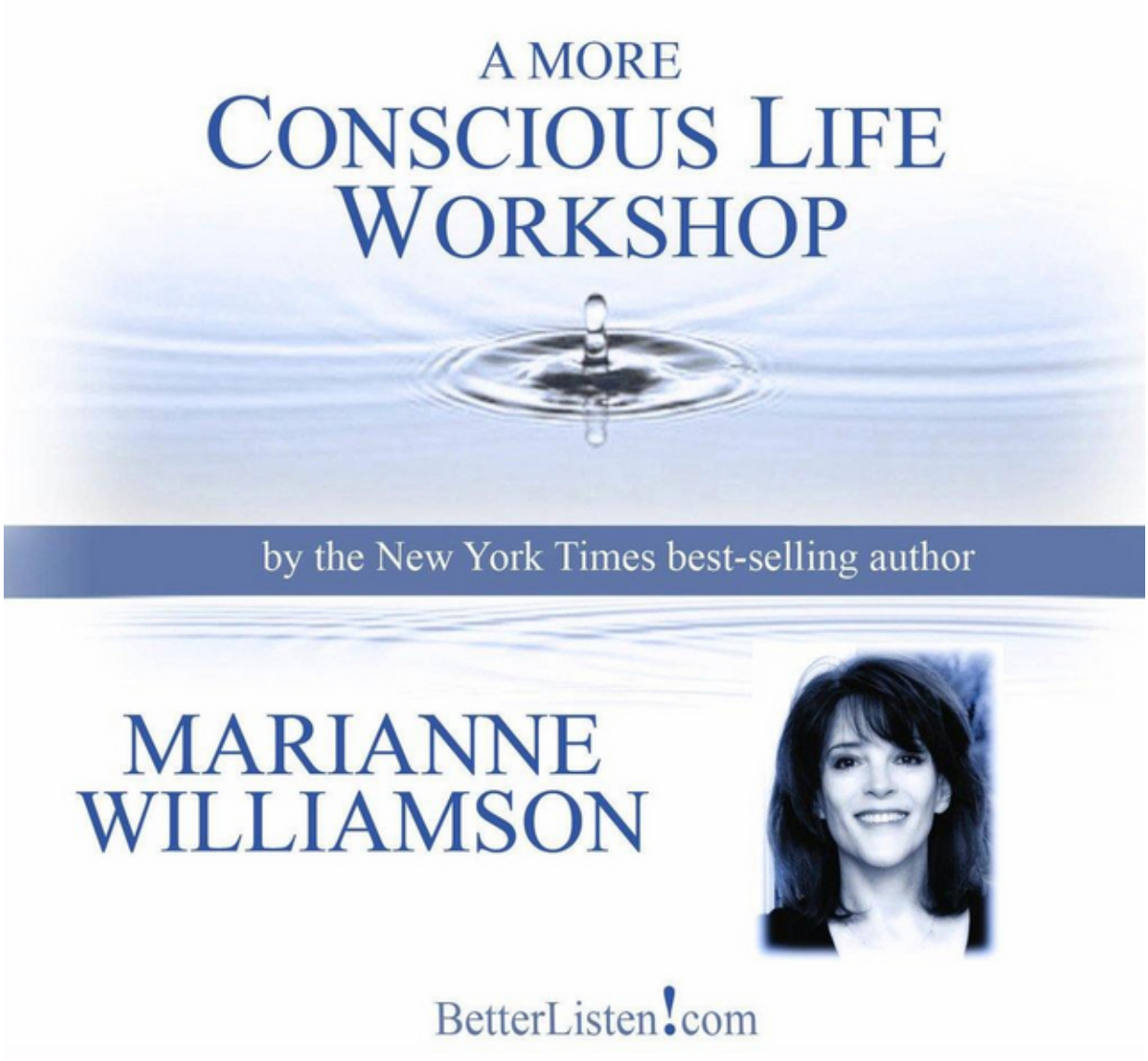

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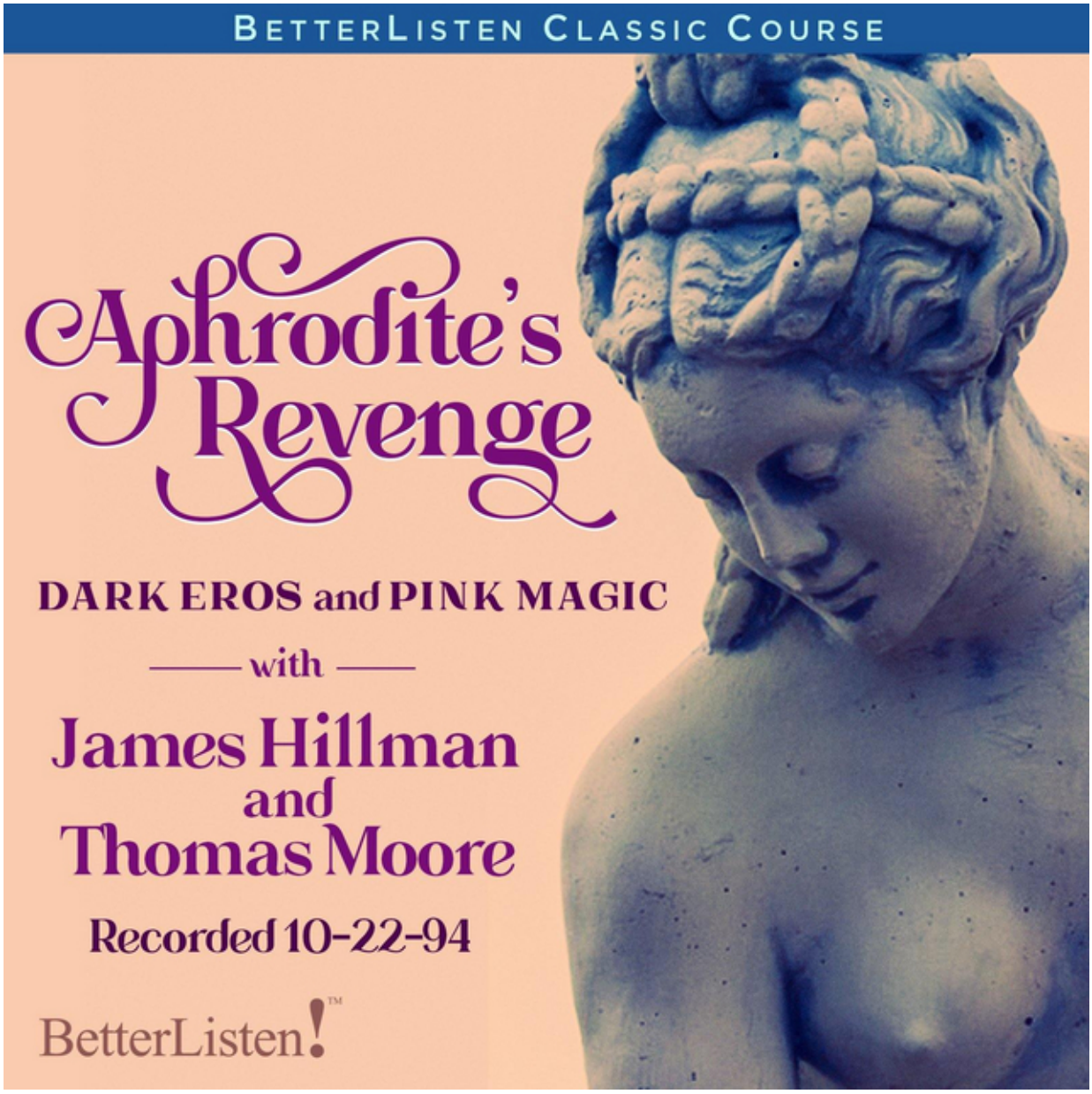

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1.1.14 In the East, "Emptiness" and In the West "Chaos" or "Nigredo" (2023-03-15 04:51)

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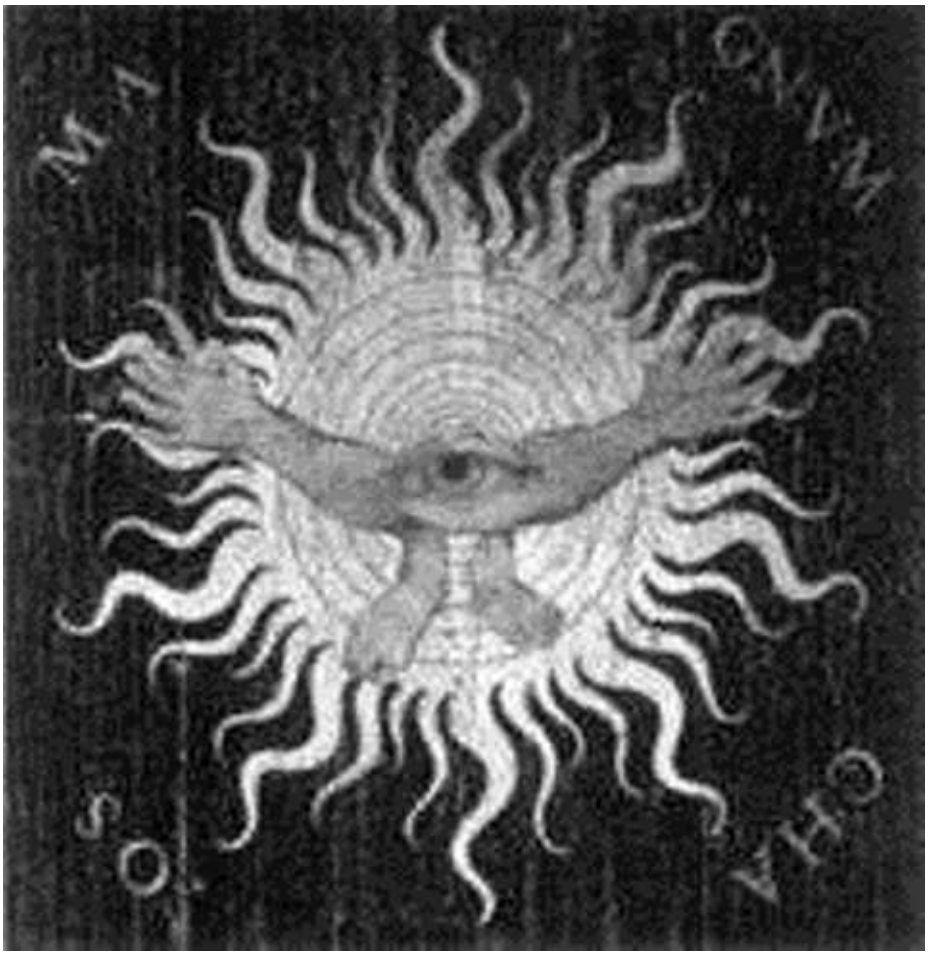

In the East, “emptiness” means the mental discarding of thoughts.

The training that leads to that is yoga training, which is done together with all kinds of

physical exercises that are intended to lead to an emptying of the conscious mind.

In contrast, in the West the “chaos” or “nigredo” is not thought of as a mental state, but as a material state.

That is the big difference: Eastern mysticism is driven by the soul, while in the West it is matter.

The Westerner sees all psychological experience first in matter.

That is the initial state in Genesis: “And the earth was without form, and void; and darkness was upon the face of the deep.” That is this chaos.

A state of deepest unconsciousness, devoid of thoughts, which is equivalent to the very origins of the world. Why is it like this in the West?

It is actually a curious fact that in the West, a soul secret or soul state is discovered in matter.

That shows you the extraordinary extraversion of the Western spirit toward the matter of the world.

We see it in things, Eastern people see it inside, in the soul.

The Easterner does not explain the chaotic state with something external. Carl Jung, The Spiritual Exercises of Ignatius Loyola, Page 53-54

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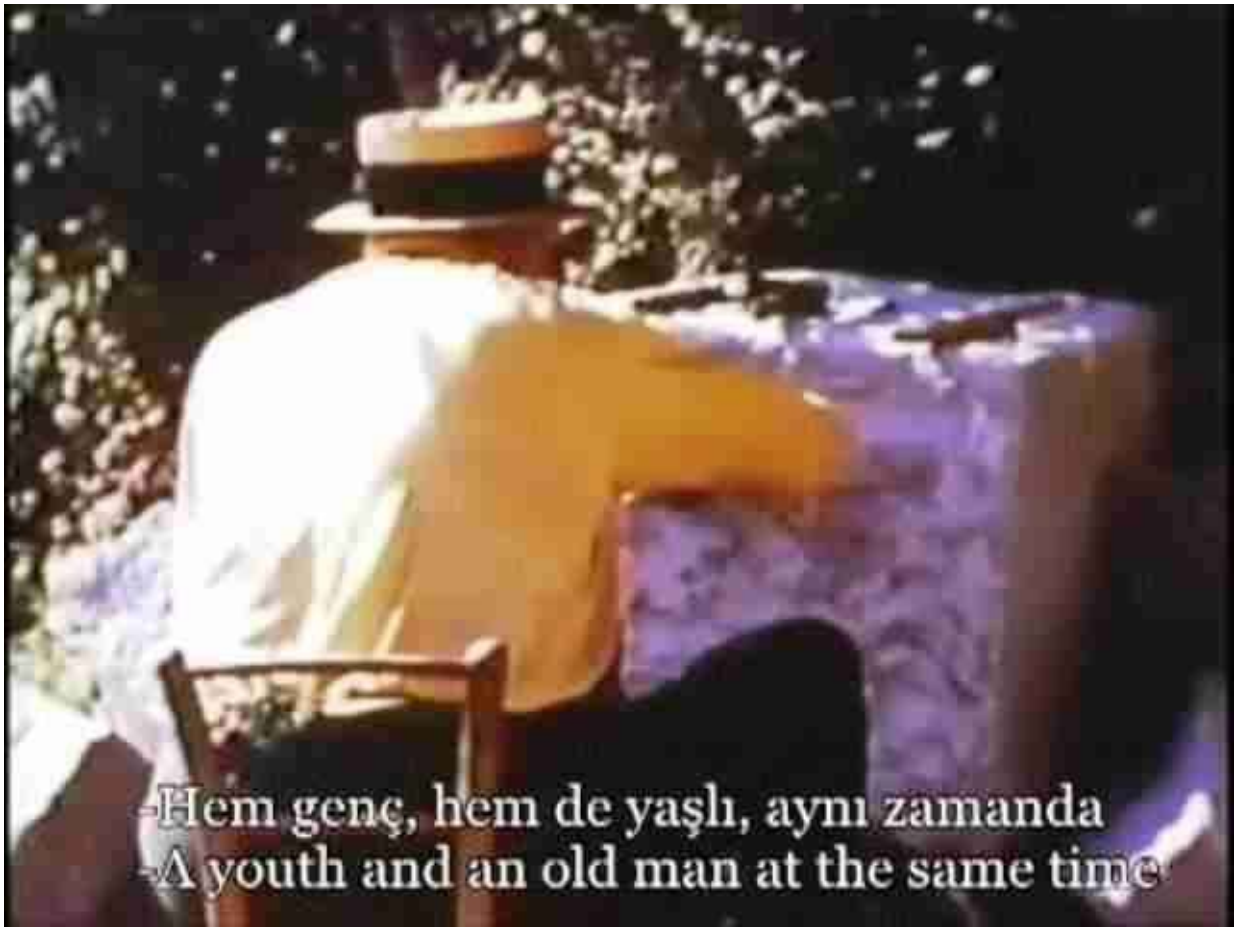

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1.1.17 Theosophy: Ouspensky, Gurdjieff, Besant, Krishnamurti, Blavatsky, Rudolf Steiner, Mrs. Eddy (2023-03-18 14:09)

Theosophy: Ouspensky, Gurdjieff, Besant, Krishnamurti, Blavatsky, Rudolf Steiner, Mrs. Eddy

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As for the writings of Ouspenski and Gurdjieff, I know enough to satisfy me that I have no time for them. I seek real knowledge and therefor avoid all unverifiable speculation. I have seen enough of that as a psychiatrist. You might just as well recommend Mme. Blavatsky's Isis Unveiled or the compendious opus of Rudolf Steiner or Bo-Yin-Ra (why not Schneiderfranken?). Carl Jung, Letters Vol. II, Page 180

The passionate interest in these movements undoubtedly arises from psychic energy which can no longer be invested in obsolete religious forms.

For this reason such movements have a genuinely religious character, even when they pretend to be scientific. It changes nothing when Rudolf Steiner calls his Anthroposophy "spiritual science," or when Mrs. Eddy invents a "Christian Science."

These attempts at concealment merely show that religion has grown suspect—almost as suspect as politics and world-reform. Carl Jung, CW 10, Para 170.

The animus consists of a priori assumptions based on unconsidered judgments.

The existence of such judgments can only be inferred from the woman's conscious attitude to certain things.

I must give you an example.

A woman I knew surrounded her son with the most solemn care and lent him an importance he in no way deserved, with the result that soon after puberty he became neurotic.

The reason for her senseless attitude was not at first discernible.

Closer investigation, however, revealed the existence of an unconscious dogma that said: My son is the coming Messiah.

This is a very ordinary instance of the widespread hero-archetype in women, which is projected on the father or the husband or the son, in the form of an opinion which then unconsciously regulates the woman's behaviour.

A well-known example is Annie Besant, who also discovered a saviour. Carl Jung, CW 10, Para 90

So far, indeed, there is little of it to be seen on the intellectual surface: a handful of orientalists, one or two Buddhist

enthusiasts, a few sombre celebrities like Madame Blavatsky and Annie Besant with her Krishnamurti.

These manifestations are like tiny scattered islands in the ocean of mankind; in reality they are the peaks of submarine mountain-ranges.

The cultural Philistines believed until recently that astrology had been disposed of long since and was something that could safely be laughed at.

But today, rising out of the social deeps, it knocks at the doors of the universities from which it was banished some three hundred years ago.

The same is true of Eastern ideas; they take root in the lower levels and slowly grow to the surface.

Where did the five or six million Swiss francs for the Anthroposophist temple at Dornach come from?

Certainly not from one individual.

Unfortunately there are no statistics to tell us the exact number of avowed Theosophists today, not to mention the unavowed.

But we can be sure there are several millions of them.

To this number we must add a few million Spiritualists of Christian or Theosophist leanings. Carl Jung, CW 10, Para 176

Mme. Blavatsky possessed itself of the Eastern traditions and promulgated them among the general public.

For several decades after that, knowledge of yoga in the West developed along two separate lines.

On the one hand it was regarded as a strictly academic science, and on the other it became something very like a religion, though it did not develop into an organized Church—despite the endeavours of Annie Besant and Rudolf Steiner.

Although he was the founder of the anthroposophical secession, Steiner was originally a follower of Mme. Blavatsky. Carl Jung, CW 11, Para 859

The relation of the unconscious to the conscious mind is to a certain extent complementary, as elementary psychogenic symptoms and dreams caused by simple somatic stimuli prove.

(Hence the strange idea, taught for instance by Rudolf Steiner, that the Hereafter possesses qualities complementary to those of this world.) Carl Jung, CW 14, Para 124

Do you think that everyone who says that he is surrendering himself to Christ has really surrendered himself to Christ?

Isn’t it more likely that he has surrendered himself to the image of Christ which he has made for himself, or to that of God the Father or the Holy Spirit?

Are they all the same Christ—the Christ of the Synoptics, of the Exercitia Spiritualia, of a mystic of Mount Athos, of Count Zinzendorf, of the hundred sects, of Caux and Rudolf Steiner, and—last but not least—of St. Paul?

Do you really believe that anyone, be he who he may, can bring about the real presence of one of the Sacred Persons by an earnest utterance of their name?

I can be certain only that someone has called up a psychic image, but it is impossible for me to confirm the real presence of the Being evoked. Carl Jung, CW 11, Para 1536

I have read a few books by Rudolf Steiner and must confess that I have found nothing in them that is of the slightest use to me.

You must understand that I am a researcher and not a prophet.

What matters to me is what can be verified by experience.

But I am not interested at all in what can be speculated about experience without any proof.

All the ideas that Steiner advances in his books you can also read in the Indian sources.

Anything I cannot demonstrate in the realm of human experience I let alone and if someone should assert that he knows more about it I ask him to furnish me with the necessary proofs. Carl Jung, Letters Vol. I, Page 203

So long as [Rudolf] Steiner is or was not able to understand the Hittite inscriptions yet understood the language of Atlantis which nobody knows existed, there is no reason to get excited about anything that Herr Steiner has said. Carl Jung, Letters Vol. I, Page 203

Now Mrs. Baynes asked me to tell you that Watkins7 is publishing a new edition of Fragments of a Faith Forgotten, by Mead, a standard work on Gnosticism.

There is no other book that can compare with it, it is written with love and great understanding.

There is a certain admixture of theosophy, but one hopes that this will have disappeared in the new edition. Carl Jung, Visions Seminar, Page 237

In the Catholic church you have the light, the symbol-everything is provided for you-and if that is no longer satisfactory and you go beyond, into what do you step?

Of course, you can step into Protestantism, but if you are born in Protestantism, what do you do then?

Well, you can step into Buddhism, say, or theosophy, or something of the sort; and if that leaves you dissatisfied, what remains?

Nothing but your shadow, all the things you don’t like.

And because there is nothing else, the darkness that is in you, round you, is the only thing you can see.

Everywhere it is dark. Carl Jung, Zarathustra Seminar, Page 258

The Protestant is the natural seeker in the field of psychological rese arch, for he no longer has a symbol in which he can express himself and therefore his sense of incompleteness makes him restless and pushes him to search for what he feels to be missing.

In this attempt he often re aches out to other faiths, such as theosophy, Christian Science, Buddhism etc. "Why does

my spiritual life no longer satisfy me?" is particularly the problem of the Protestant; he thinks that it should but the fact remains that it does· not and that he is often troubled with neurotic symptoms.

Psychology, therefore, is primarily the concern of the Protestant, the sceptic - and the doctor. Carl Jung, Modern Psychology, Lecture I, 20th October 1933, Page 12.

The sapientia appears in a very substantial form in alchemy.

Wisdom is attained, so the alchemists say, through the union of chemistry and theosophy.

Of course one must not understand the latter as modern theosophy (Madame Blavatsky], or anthroposophy (Herr Steiner] ,

although it is possible to compare these movements with earlier movements.

In the Middle Ages , however, the term " theosophia " meant the wisdom or knowledge of God, in a much more restricted Christian sense than in theosophy or anthroposophy.

These modern movements are syncretistic phenomena, mosaics put together from the literature of all times and places; and for this reason they can be compared with the Hellenistic mystery religions of the first and second centuries. Carl Jung, Modern Psychology, Lecture VII, 13 June 1941, Page 69

This we have to keep in mind always, otherwise we fall into the mistake made by theosophy and confuse the personal with the cosmic, the individual light-spark with the divine light.

If we do this we get nowhere; we merely undergo a tremendous inflation. Carl Jung, Kundalini Yoga, Page 68

That the death of the first child had the effect of making his sister take to Christian Science is a fact belonging to the sister, but he mentions it here.

The connotation of Christian Science has also to do with that female character in his own psychology; it is decidedly a hint.

The female factor underwent a certain conversion, and that man within the last two or three years has begun to be interested

in philosophy, occultism, theosophy, and all sorts of funny things; he was too level-headed

to be much affected by them, though he had a mystical streak. Carl Jung, Dream Analysis Seminar, Page 10

Just recently a representative theosophist told me that he thought they ought to introduce analysis into their theosophy.

They begin to realize that unless they begin at the right end, with the shadow their occult pursuits are morbid.

The right beginning is within. Learn of one's own dark side, then one can tackle theosophy.

Theosophy means the "wisdom of God."

Can we have that? Heavens, no! Be wise about yourself, then you know something. Carl Jung, Dream Analysis Seminar, Page 56

So it is an unpleasant situation.

His attempt at occult studies is rather like Freud's sublimation idea-intercourse with angels.

Theosophy provides one with all sorts of things in that respect!

If I could hear the vibrations of Atlantis, listen in to old Egypt, and all that, I would forget all Carl Jung, Dream Analysis Seminar, Page 63-64

[Phineas Parkhurst Quimby (1802–66), American hypnotist and mental healer, consulted by Mary Baker Eddy, whose ideas he is thought to have influenced. Editor, CW 4, fn 2

Peter D. Ouspensky (1877-1947), Russian mathematician and author.

Cf. his In Search of the Miraculous (1950); A New Model of the Universe (1953); Tertium Organum (1911).

He was the most lucid expositor of Gurdjieff's teachings.

George Ivanovitch Gurdjieff (1877-1949), Russian writer, traveller, student of esoteric doctrines in Central Asia, upon which he based his system of teaching and inner discipline; founder and director of the Institute for the Harmonious Development of Man, in Fontainebleau, near Paris, in 1922.

Cf. his All and Everything (1950); Meetings with Remarkable Men (1963). From 1914 onwards he collaborated with Ouspensky. Editor, Letters Vol. II, Page 180, fn 1

Jiddu Krishnamurti (1895-) , a leading Indian theosophist, later in California.

He was discovered by Annie Besant (1847-1933), an English pupil of Helena Blavatsky (1831-91) 1 and declared by her in 1925 to be the Messiah, a claim which he himself later renounced. Cf. Mirabal, 21 Oct. p; also Memories, pp. 25off./235ff. Page 596

'The Russian Elena Petrovna Blavatsky (1831-1891), the founder of Theosophy, and author of Isis Unveiled (London, 1877). Though she had a considerable following in Britain, the U.S. and India, she was not one of Jung's favorites. See Dream Sem., pp. 341-42. Editor, Zarathustra Seminars, Page 653

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, CW 13, Page 99.

Jung had no sympathy whatever with Theosophy—for he always felt it speculated in the air, with no empirical foundation—so I do not know how Frau Fröbe originally persuaded him to lecture at Ascona. Barbara Hannah, Jung: His Life and His Work, Page 155

If one studies the occult with the wrong attitude one can get infected, for this whole field is full of metaphysical traps through which one can fall, disappear as into an oubliette, and became the astrologer, the theosophist, or the black magician. Carl Jung, Visions Seminar, Page 72

If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false. A man does not sink down to beggary only to pose afterwards as an Indian potentate. It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

The usual mistake of Western man when faced with this problem of grasping the ideas of the East is like that of the student in Faust. Misled by the devil, he contemptuously turns his back on science and, carried away by Eastern occultism, takes over yoga practices word for word and becomes a pitiable imitator. (Theosophy is our best example of this.) Carl Jung, CW 11, Para 3

I don't say that we should accept an Eastern philosophy. Many people do go in for Indian theosophy and such stuff, but I am an opponent of that because I know that for us it is not healthy. Carl Jung, Dream Analysis Seminar, Page 622.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Page 335

Though it would be wrong to draw a parallel between Darmstadt and theosophy, it does seem to me that the same danger exists in both cases: of a new house being built on the old shaky foundations, and of new wine being poured into old bottles. Though the old damage is

covered up, the new building does not stand firm. Man must after all be changed from within, otherwise he merely assimilates the new material to the old pattern. Carl Jung, Letters Vol. 1, Page 40

You are quite right in supposing that I reckon astrology among those movements which, like theosophy, etc., seek to assuage an irrational thirst for knowledge but actually lead it into a sidetrack. Astrology is knocking at the gates of our universities: a Tubingen professor has switched over to astrology and a course on astrology was given at Cardiff University last year. Astrology is not mere superstition but contains some psychological facts (like theosophy) which are of considerable importance. Astrology has actually nothing to do with the stars but is the 5000-year-old psychology of antiquity and the Middle Ages. Unfortunately I cannot explain or prove this to you in a letter. Carl Jung, Letters Vol. 1, Page 56

Sometimes you express yourself (in the MS) as if my symbols and my text were a sort of confession or a belief. Thus it looks as if I were moving in the vicinity of theosophy. In America especially one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt. Carl Jung, Letters Vol. 1, Page 290

I don't feel happy about these things, since you merely fall into such experiences without being able to integrate them. The result is a sort of theosophy, but it is not a moral and mental acquisition . It is the eternally primitive man having experience of his ghost-land, but it is not an achievement of your cultural development. Carl Jung, Letters Vol. 1, Page 382.

The destructive quality of this thinking as well as its occasional and limited usefulness, hardly need further elucidation. But there still exists another form of negative thinking, which at first glance perhaps would scarcely be recognized as such.

I refer to the theosophy thinking which is to-day rapidly spreading in every quarter of the globe, presumably as a reaction phenomenon to the materialism of the epoch now receding. Theosophical thinking has an air that is not in the least reductive, since it exalts everything to transcendental and world-embracing ideas. A dream, for instance, is no longer a modest dream, but an experience upon another plane'. The hitherto inexplicable fact of telepathy is very simply explained by 'vibrations ' which pass from one man to another.

An ordinary .nervous trouble is quite simply accounted for by -the fact that something has collided with the astral body. Certain anthropological peculiarities of the dwellers on the Atlantic seaboard are easily explained by the submerging of Atlantis, and so on. We have merely to open a theosophical book to be overwhelmed by the realization that everything is already explained, and that ' spiritual science ' has left no enigmas of life unsolved. But, fundamentally, this sort of thinking is just as negative as materialistic thinking.

When the latter conceives psychology as chemical changes taking place in the cell-ganglia, or as the extrusion and withdrawal of cell-processes, or as an internal secretion, in essence this is just as superstitious as theosophy. The only difference lies in the fact that materialism reduces all phenomena to our current physiological notions, while theosophy brings everything into the concepts of Indian metaphysics.

When we trace the dream to an overloaded stomach, the dream is not thereby explained,

and when we explain telepathy as ‘vibrations’, we have said just as little. Since, what are ‘vibrations’? Not only are both methods of explanation quite impotent they are actually destructive, because by interposing their seeming explanations they withdraw interest from the problem, diverting it in the former case to the stomach, and in the latter to imaginary vibrations, thus preventing any serious investigation of the problem.

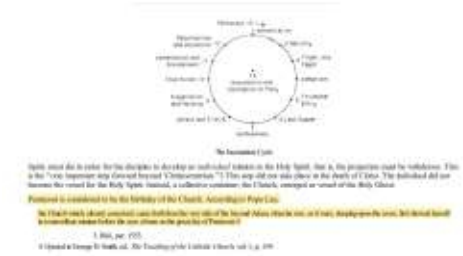
Either kind of thinking is both sterile and sterilizing. Their negative quality consists in this : it is a method of thought that is indescribably cheap ; there is a real poverty of productive and creative energy. It is a thinking taken in tow by other functions. Carl Jung, Psychological Types, General Description of Types, Page 445.

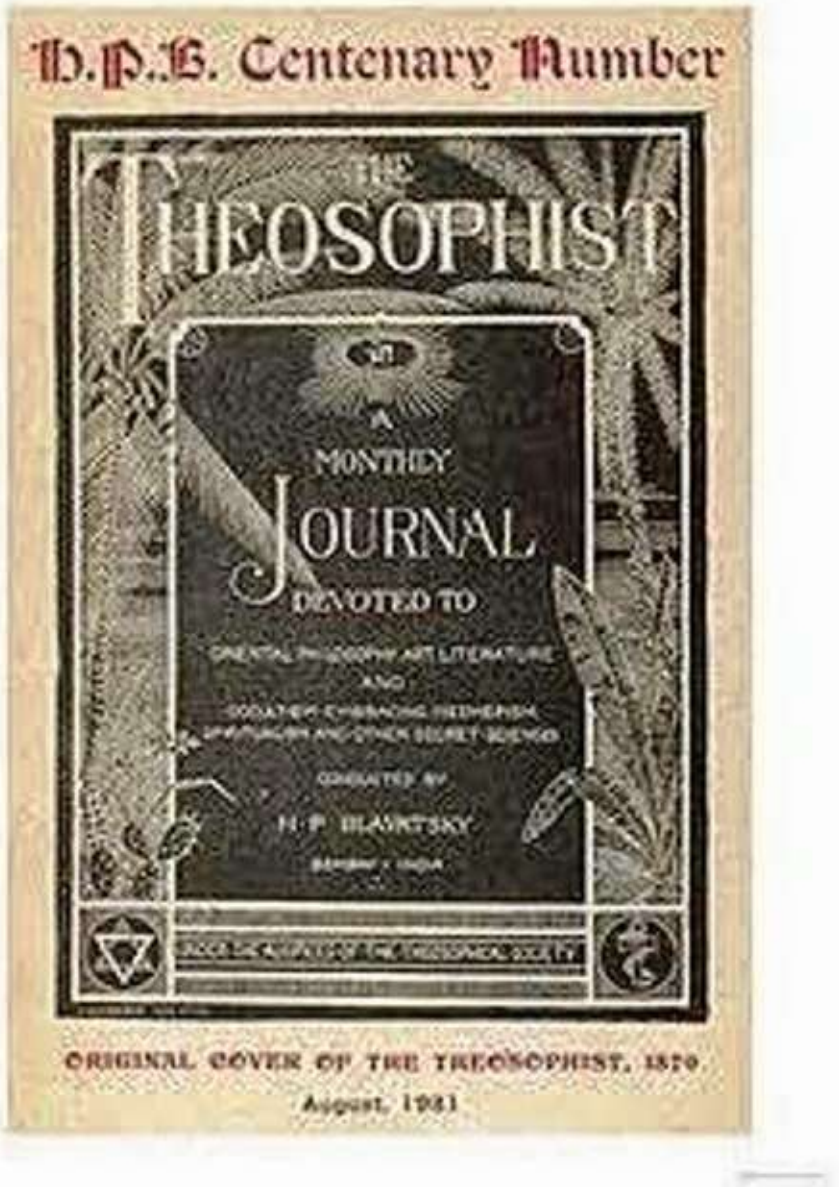
It would be wrong for religiously estranged people, figuratively speaking, to attempt somehow to cover up this inadequacy in "robes of Oriental splendor" in the manner of the Theosophists. One could not allow the house of his own fathers to go to ruin, and then attempt to break into "Oriental palaces," Carl Jung, “Jung” by Gerhard Wehr, Page 269.

I have also become acquainted with very many anthroposophists and theosophists and have always found to my regret that these people imagine all kinds of things and assert all kinds of things for which they are incapable of producing any proof at all. Carl Jung, Gerhard Wehr’s “Jung”, Page 466.

I wouldn’t like to see the subjective conditions of Frau S. outweighing the spirit of analysis and ultimately even falsifying it into a theosophy. - Carl Jung, Jung-Kirsch Letters, Page 33

I do not know how much the spiritual and political decline of Spain and Portugal had to do with their conquest of the primitive South American continent, but the fact remains that the two countries which first established their rule in East Asia, namely Holland and England, were also the first to be thoroughly infected with theosophy. Carl Jung, CW 18, Para 1287





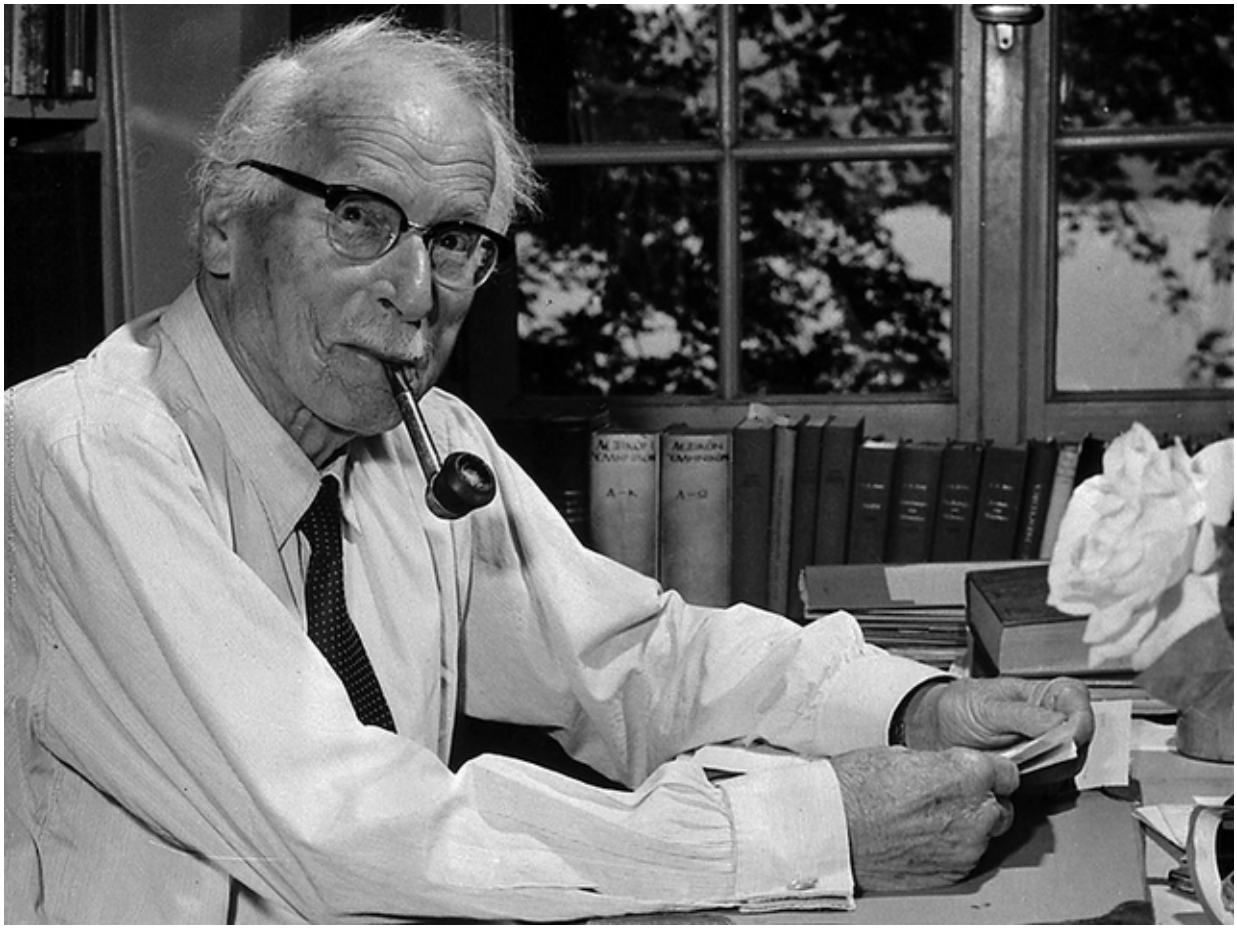
ORIGINAL COVER OF THE THEOSOPHIST, 1879.
August, 1981

1. https://www.facebook.com/groups/56536297291/

1.1.18 Carl Jung : The Morality of Society (2023-03-19 04:00)

[1]Carl Jung Depth Psychology Facebook Group

[2]Carl Jung "The Morality of Society"



Extract from:

Carl Jung

Two Essays on Analytical Psychology

(1953)

"It is a notorious fact that the morality of society as a whole is in inverse ratio to its size; for the greater the aggregation of individuals, the more the individual factors are blotted out, and with them morality, which rests entirely on the moral sense of the individual and the freedom necessary for this. Hence every man is, in a certain sense, unconsciously a worse man when he is in society than when acting alone; for he is carried by society and to that extent relieved of his individual responsibility. Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid, and violent animal. The bigger the organization, the more unavoidable is its immorality and blind stupidity (*Senatus bestia, senatores boni viri*).

Society, by automatically stressing all the collective qualities in its individual representatives, puts a premium on mediocrity, on everything that settles down to vegetate in an easy, irresponsible way. Individuality will inevitably be driven to the wall. This process begins in school, continues at the university, and rules all departments in which the State has a hand. In a small social body, the individuality of its members is better safeguarded, and the greater is their relative freedom and the possibility of conscious responsibility. Without freedom there can be no morality.

Our admiration for great organizations dwindles when once we become aware of the other side of the wonder : the tremendous piling up and accentuation of all that is primitive in man, and the unavoidable destruction of his individuality in the interests of the monstrosity that every great organization in fact is. The man of today, who resembles more or less the collective ideal, has made his heart into a den of murderers, as can easily be proved by the analysis of his unconscious, even though he himself is not in the least disturbed by it. And in so far as he is normally “adapted” to his environment, it is true that the greatest infamy on the part of his group will not disturb him, so long as the majority of his fellows steadfastly believe in the exalted morality of their social organization.

Now, all that I have said here about the influence of society upon the individual is identically true of the influence of the collective unconscious upon the individual psyche. But, as is apparent from my examples, the latter influence is as invisible as the former is visible. Hence it is not surprising that its inner effects are not understood, and that those to whom such things happen are called pathological freaks and treated as crazy. If one of them happened to be a

real genius, the fact would not be noted until the next generation or the one after. So obvious does it seem to us that a man should drown in his own dignity, so utterly incomprehensible that he should seek anything other than what the mob wants, and that he should vanish permanently from view in this other. One could wish both of them a sense of humour, that — according to Schopenhauer — truly “divine” attribute of man which alone befits him to maintain his soul in freedom.

The collective instincts and fundamental forms of thinking and feeling whose activity is revealed by the analysis of the unconscious constitute, for the conscious personality, an acquisition which it cannot assimilate without considerable disturbance. It is therefore of the utmost importance in practical treatment to keep the integrity of the personality constantly in mind. For, if the collective psyche is taken to be the personal possession of the individual, it will result in a distortion or an overloading of the personality which is very difficult to deal with. Hence it is imperative to make a clear distinction between personal contents and those of the collective psyche.

This distinction is far from easy, because the personal grows out of the collective psyche and is intimately bound up with it. So it is difficult to say exactly what contents are to be called personal and what collective. There is no doubt, for instance, that archaic symbolisms such as we frequently find in fantasies and dreams are collective factors. All basic instincts and basic forms of thinking and feeling are collective. Everything that all men agree in regarding as universal is collective, likewise everything that is universally understood, universally found, universally said and done. On closer examination one is always astonished to see how much of our so-called individual psychology is really collective. So much, indeed, that the individual traits are completely overshadowed by it. Since, however, individuation is an ineluctable psychological necessity, we can see from the ascendancy of the collective what very special attention must be paid to this delicate plant “individuality” if it is not to be completely smothered.

Human beings have one faculty which, though it is of the greatest utility for collective purposes, is most pernicious for individuation, and that is the faculty of imitation. Collective psychology cannot dispense with imitation, for without it all mass organizations, the State and the social order, are impossible. Society is organized, indeed, less by law than by the propensity to imitation, implying equally suggestibility, suggestion, and mental contagion.

But we see every day how people use, or rather abuse, the mechanism of imitation for the purpose of personal differentiation: they are content to ape some eminent personality, some striking characteristic or mode of behaviour, thereby achieving an outward distinction from the circle in which they move. We could almost say that as a punishment for this the uniformity of their minds with those of their neighbours, already real enough, is intensified into an unconscious, compulsive bondage to the environment. As a rule these specious attempts at individual differentiation stiffen into a pose, and the imitator remains at the same level as he always was, only several degrees more sterile than before. To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality is."

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness...

Carl Jung
Psychology and Religion

1. https://www.facebook.com/groups/56536297291/
2. https://www.anthologiablog.com/post/carljung-themoralityofsociety

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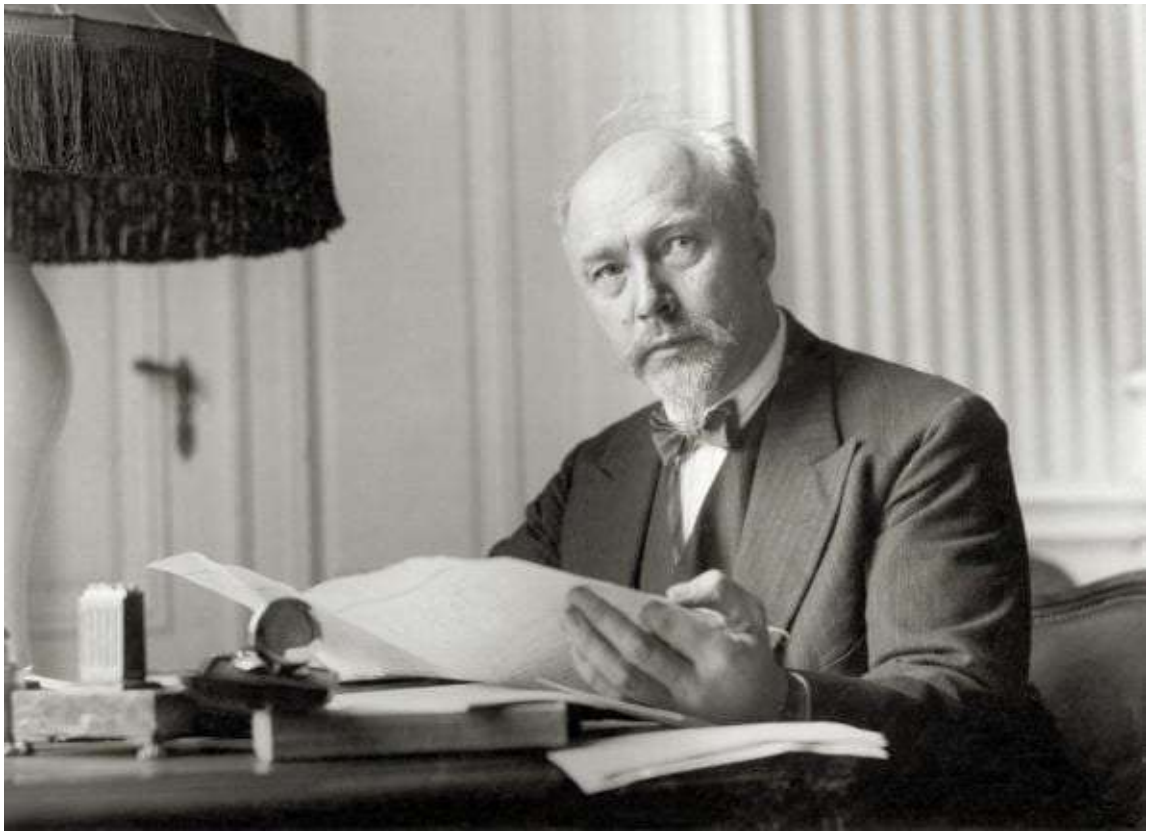
1.1.19 Please excuse the spot of paraffin on the paper. (2023-03-20 04:56)

[1]Carl Jung Depth Psychology Facebook Group



Darmstadt, 25 November 1929

Strictly confidential

My dear Doctor,

Today I would like to inform you in the strictest confidence about a case which concerns in the first place another person, in the second place me, but in which I see at the same time a possible object of research of the first rank and a possible task for you.

I believe to be entitled to do so in all respects, since the person in question - originally at my instigation - will in all probability get in touch with you in the course of this winter, and if anyone, you can help her.

But she must never know what I have told you.

I am talking about Victoria Ocampo who brought me to South America.

She has long had the reputation in Europe to be the most important woman of that continent (she is now 39 years old) and is undoubtedly one of the strongest and strangest personalities in our era.

In the summer of 1927, she suddenly fell in love with my work and literally leapt on me like a tiger.

She wrote me daily letters of the highest spiritual and emotional beauty.

But more and more they became real love letters, more and more the motive came to the fore that she had finally found the one who would understand her completely, love her completely, just as she is.

And with wonderful perspicacity she immediately recognized the one insertion point at which she could grasp me: my concern for material survival, or in my usual image: my fear of starvation.

She was completely one with me, she would say, my work was her whole task, and she would take away all my worries of an uncertain future.

Thus, I, living predominantly a life of poetry, slowly weaved her into the poetry of my destiny, and even today, when everything is over, I can hardly imagine her as not belonging to me eternally.

She swore to me that she would now do everything for me, and in particular took over the preparation of my entire South American trip.

It was a novel in letters and telegrams, as I have never heard of, more beautiful and intense than any fairy tale.

But I felt uneasy about bursting into such a fairy tale in a foreign country, and so I let her - c'est bien le mot [it's the correct word] - come to Europe the previous winter so that we could get to know each other before the joint campaign in South America began.

So we spent a month together in France in January/February 1929.

She lived in Paris, I in Versailles, but she was with me at least 12 hours a day.

The personal encounter exceeded all my expectations.

Victoria was not only highly spiritual, she was very beautiful, and in her role of donna umile [humble woman] she developed in me an inspirational power such as I thought impossible.

I was working all the time on America Set Free, which I completed in Versailles, and if the chapters "Predominant Women", "Culture", and "Spirituality" are certainly among the best I created, it is to her credit.

I felt as if I was living in a poem back then.

But at the same time, this woman somehow stirred me in the consciousness of an unattainable depth in her, as none before her had ever done.

I was never in love in the usual sense, it was always clear to me that as a "woman" she was not really my type, but her influence shook me so violently that I did not sleep a single night and yet I was fresh and inspired to the highest degree and, above all, most of the

hitherto buried or repressed emotional primal energies in me were set free.

Later, all my friends found me rejuvenated by 10 years and completely relaxed inside. But the woman was at the same time in an incomprehensible way unhappy, even close to despair.

She could never tell me what was happening inside her, she only cried uncontrollably, declared that she was living in hell.

She gave me all the signs of love, except the last one, which I could have had at any time.

Today I thank all my guardian spirits that I did not force her.

I saw a terrible conflict in her - the unsolvable conflict between pure spirituality and the wild nature of the tiger or the serpent.

I was well aware that the latter bound me, but that V. 0. At the same time suffered from it and had come to me quite actually to be redeemed from it.

Of course, I believed she wanted to be redeemed and tried to give her clarity.

But her suffering became bigger and bigger only, as / became happier and freer, even if inwardly more agitated, I never took it seriously in the last instance. I left.

We were to meet again in South America, where she wanted to return before me to prepare everything.

As soon as I left, the letters became strangely different from before.

I was very worried and urged her to explain herself, that I was not a good guesser, that I could accept everything if she could only make me understand her.

Always only reassuring letters, I should not worry, it was completely useless, it would only make her sick, and I found such letters at every station until the encounter in Buenos Aires.

But when I arrived, I was suddenly confronted with a different person: no longer a donna umile in the least, but a violent queen, a Semiramis,3 of incredible strength and ruthlessness, sometimes a fury.

Outwardly she did everything for me, I was not allowed to do anything on my part that she did not prepare, but inwardly there was no longer any connection, the past was as if erased.

This was the strongest shock of my life.

It manifested itself, as always with me, above all physically - in one month I had more heart attacks (arhytmia (sic) perpetua) than in the previous 48 years.

For I could not give in.

If I broke away from South America, which everything urged me to do, it would have been an irreparable fiasco of my work.

On the other hand, I could not expose her - for she had affixed herself to me with all the

generosity of a good nature, and in all of South America we were more or less considered one, and all the world, beginning with her family, saw me that way.

So I had to overcome myself as never before.

That irritated her, she began to abuse me publicly (in private she never dared), I put up with it smiling.

At the same time I tried for a long time in vain to achieve a clarification.

Finally she explained to me that she had never really loved me, that she had only played in Versailles for fear of losing me, that we were incompatible, except spiritually, accusing herself that her basic trait was nothing but moral cowardice.

I immediately addressed the situation, took all the blame, tried to re-found our friendship in vain.

The more I tried, the more unpleasant she became, albeit with constant relapses into tenderness and continued possessiveness.

One thing was clear to me: the turnaround meant the violent incursion of reality into 2 years of a dreamed-up life.

In particular, it was the revolt of the born and accustomed ruthless ruler to two years of donna umile, which was not acted, because it corresponded to the real need for admiration of her nature, but nevertheless constituted only a small part.

Above all, I was really physically unsympathetic to her - no matter what had been the case earlier.

I found in her, who had hardly been denied a wish from her second year of life, the desire of a woman to subjugate a man.

My ever-growing serenity irritated her more and more.

Whatever the outward appearance may have been (in fact, no one, even Victoria only to a small extent, noticed what was really going on inside me)- I have never suffered anything even remotely similar.

The continuing bond routed through the unconsciousness, the necessity to hang on for the sake of my work, at the same time to overcome myself again and again for there were moments when I would have loved to knock this woman down publicly - created for the two months I spent in Buenos Aires a state of inner torment such as I wish only for a few of my

enemies.

But I held out, and also forced - as I must admit, often with statesmanlike harshness - Victoria, who constantly, as a spoiled woman, wanted to break out, to keep her commitments once made.

But when I was finally able to travel to other countries and there gained the opportunity to reflect on my feelings, I realized that I had been so deeply hurt that I had to break with her for a time, precisely in order not to think badly of her all the time.

I did this from Chile and asked her to allow me not to see her again on the return trip. This was unexpected for the poor woman who had always lived her caprice.

She is said to have suffered terribly and admitted it to me in her farewell letter.

This letter was, by the way, the first explanation of what had really happened inside her no matter what the original truth was - this woman has little imagination, and only a few women can ever imagine that they ever felt differently than they did at a given point in time.

She declared in the bitterest, most hurting words possible, that I had always been as repugnant to her from the standpoint of sensibility as I was to her spiritually; that she had prostituted herself at the time out of love for my spirit and work, but that I had poisoned all her devotion, her admiration, her enthusiasm, etc., by my attitude toward her (which was simply that of the uncomplicated lover, on the one hand, and of the poet, on the other, who sees his muse primarily as such).

She told me, she was guilty only of one thing: to have been too cowardly to show me the truth from the beginning.

I understand the complicated nature of women too poorly to be able to overlook what the ultimate truth may be.

But one thing is for sure: I am deeply in this woman’s debt and therefore I want to do everything that could help her.

In her debt not because of the many external things she did for me she made up for that abundantly by moral torment.

But because, in the final effect, she has done only good to me, and at her moral expense. It is one of the strangest coincidences that could really make me believe in Christian providence, that the difficulty in South America has done me more good than all expected luck could ever have done.

By some process of mysterious soul chemistry, which you will understand better than I do, the adversity has not embittered me, but, as far as I can see, has finally freed me.

This is not imagination, but proven fact.

Not only did I talk better than ever before - that is natural with a fighter nature like mine. But the energies rejected by the meant object became "universal", objectless, free.

For the first time in my life I not only felt almost only positive myself - I triggered love in all others, indeed in whole peoples, to an overwhelming degree.

I was carried by an ever higher and wider wave of sympathy.

I was praised as a human being, as el gran enamorado de la vida [the great lover of life], as a person of pure and rich humanity, as the "eternal child" of ultimate simplicity.

And this love, in turn, triggered in me a love for the entire South American continent such as I feel for no other soil.

Towards Victoria I have today no shadow of a negative feeling.

The moment I cut the thread, all bitterness in me ceased, I only think of her with deepest affection and have only one wish: to help her, which unfortunately I cannot do anymore.

This is the point for the sake of which I am writing to you.

I have to thank the woman regardless of whatever I have gone through at times.

But !fear that I have only harmed her. And the thought that it will remain so is unbearable to me.

Since she is now sure to come to you, and you are the only person who in my opinion can help her, I would like to inform you in advance as to how I think her case lies.

She is really quite a good nature.

But she is completely torn between heaven and hell - it is not for nothing that she has written the most convincing text, to my knowledge, about hell in her book De Francesca a Beatrice.

She is essentially good and generous - but her soul is completely unintegrated - there is no possibility of unification between the femme fatale, which she is to the highest degree, the refined sexual being, the ruler, and the servant of pure spirituality, with which alone she identifies.

However, since she is 98 % a powerful earth-spirit, she is constantly disappointed by the fact that no one believes in the supremacy of the spiritual in her.

Since she is also completely undisciplined and ultimately inferior to her own nature, despite a very strong will, everything in her life goes badly for her so far she has lost every significant person, her marriage was a disaster (she is separated, they have not agreed on a divorce), and the only permanent thing in her life is a very insignificant but tolerating amant serieux [serious lover].

Her condition only got worse, since she suffers like all South Americans from an "inflation of the ego in its passive modality" in an almost improbable way.

In her mind everything is related to herself and the way it affects her.

This results in a hopeless permanent sadness, a real state of hell - for how is one to become free if one’s consciousness is always held in shackles?

Since she has been pampered and spoiled throughout her life, since the most unbelievable things have been let through and forgiven her, she cannot bear the slightest contradiction.

She holds a grudge for every bad word spoken against her, which she takes as "misunderstanding of her being".

Finally, she is still ultimately shy, even to the point of cowardice; her regal demeanour is in part overcompensation.

The case is thus pathological in the deepest sense of the word.

Surely, she came to me to be redeemed - and I disappointed her.

She always claimed that she and I are the same, because she can’t stand to love someone she doesn’t identify with - in truth I am her exact opposite.

And when I now hear that she wants to visit you - I think you are likely to become her exclusive interest (she is only interested in one person or one thing at a time, other things meanwhile no longer exist for her), this is probably the same instinct.

Only this time it seems to me to be directed correctly. You can really help her.

That’s why I’m informing you here in advance, as best as I can.

I beg you from the bottom of my heart to help her. It is worth it. She is really quite a good nature.

Only she must not know how much you have learned through me, indeed anything at all through me.

That is my basic conditfon. Surely she will blame me for everything. May she let off some steam.

But perhaps after a while you can contribute to a conclusion where she does not remain my enemy and her - certainly justified - personal resentment no longer stands as her last word.

For somehow she remains just as attached to me as I remain to her.

And one should probably hold dear troubling memories, but never ugly ones.

Another very important thing: a dream accompanies Victoria throughout her life: she sees someone she loves, who makes her completely happy, she rushes to him joyfully, and all of a sudden he changes, becomes indifferent or even a complete stranger.

This is what she has experienced in everyone so far, probably most strongly in me.

It would be nice if she did not experience the same in you - surely this can be achieved by psychosocial techniques.

V.O. will probably come to Europe in December and I suppose she will write to you then. But perhaps she is already corresponding with you.

If you wish to write to me about possible outcomes concerning me, which have aroused your interest, I would be very glad to hear from you.

By the way, we will probably see each other in January, since I have finally accepted the urgent invitation of the Zurich Schauspielhaus, which has already been repeated five times.

With best regards.

Yours faithfully,

Hermann Keyserling The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung Page 82-88

20 December 1929

Dear Count,

I still haven't heard anything from V. O.

It goes without saying that I will treat your letter as non-existent.

Your excellent description of the fateful intermezzo with her clearly shows that it is an encounter with an "earth woman", fraught with meaning.

Concealed and revealed in it is one of the most beautiful animus-anima stories I have ever heard.

Unfortunately recognizes it but confuses it with the poor human creature who has functioned unconsciously as a symbol carrier. poetic stories usually end in disappointment because, when one meets one's soul, one never

V. O.'s longing for identification actually refers to the animus which she would like to possess in you, but she mixes it up with you personally and then of course is deeply disappointed.

This disappointment will be repeated, always and everywhere, until man has learnt to distinguish his soul from the other person.

Then his soul can return to him.

This lesson is a hellish torture for both, but extremely useful, the experience one would have wished for you, and assuredly the most fitting torture of all for V.O., who is still possessed by her earth demons.

Perhaps she prefers to be torn to pieces by the titans, as happens to many such anima figures.

Hence you should always remember, with reverence and devotion, what has been revealed to you in the human shell of V.O., so that your soul may remain inalienably with you, and your access to the earth may never be blocked.

Let us hope the same for her, that besides tigers and serpents and eternal spirit there is still a human being in her who can remember with gratitude the revelation of her own spirit in you.

But it is only too easy to make a personal tragedy out of what was ultimately a "Divine Commedia," and then a spark of the eternal fire hisses out in a puddle.

With best regards,

Ever sincerely yours,

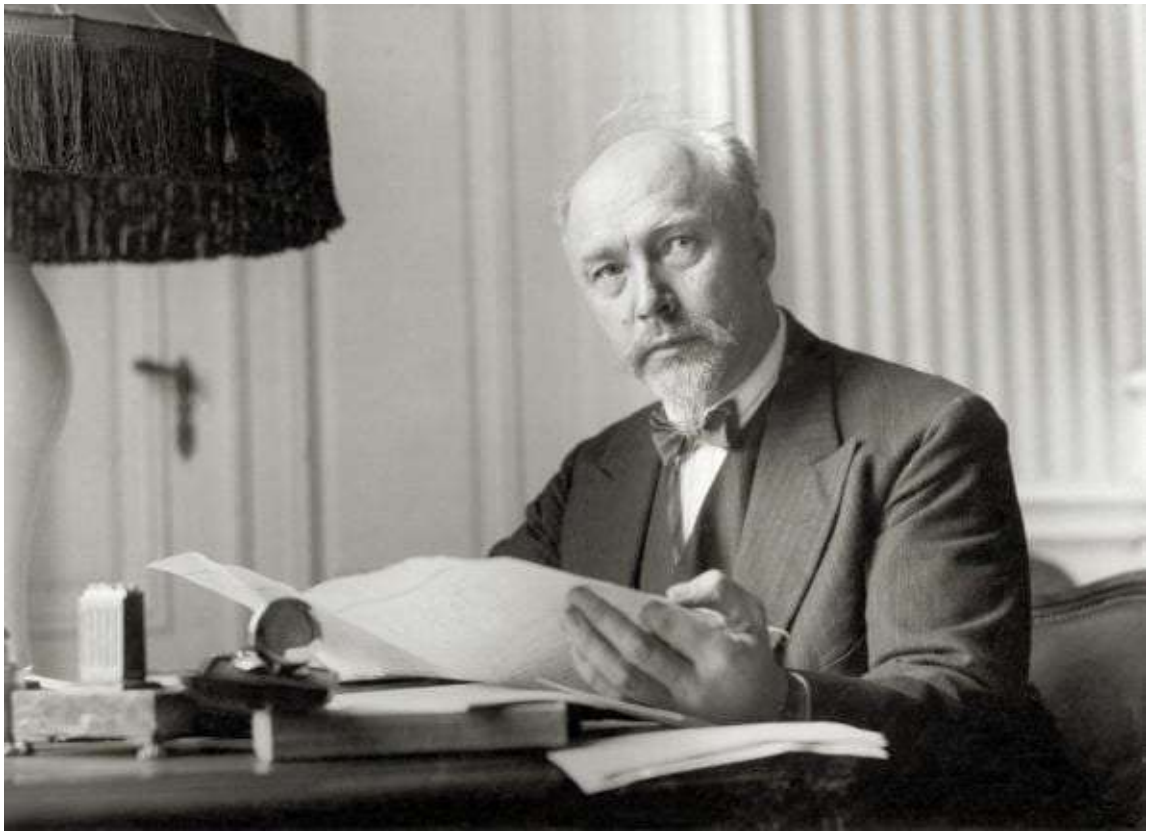
C. G. Jung

P.S. Please excuse the spot of paraffin on the paper. My lamp suddenly seems to have got symptoms of incontinence. The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung Page Page 88-89

1. https://www.facebook.com/groups/56536297291/

1.1.20 There is too much [sic] talk in the world anyhow. (2023-03-21 04:40)

[1]Carl Jung Depth Psychology Facebook Group



SS Cap Ascona,

Atlantic Ocean

June 12, 1934

Dear Dr Jung:

Since my friend Ortega y Gasset published The Psychology of the Unconscious and since I read the English translation of Psychological Types I have been wanting to meet you, to know you.

Your books have been a great help to me.

I admire them and I am grateful to them, to you, for all I have found in them.

I feel I owe you half of my actual serenity ... perhaps more than half! And I shall always be indebted to you for it.

Unfortunately, or fortunately, this serenity is not complete, nor continuous!

But I suppose few human beings know such uninterrupted and unimpaired bliss ... Few or none?

We will talk about that when we meet. Because I hope we will meet, soon. I am South American (Argentine).

We have common friends, I believe, and maybe you heard my name, maybe not.

I am quite certain you never saw my review, SUR. South America is so terribly far from

you, Europeans ... though we, Americans, are so terribly near and suffer so much of the Atlantic Ocean.

The Atlantic Ocean is like a mental disease in some of us. DISTANCE. Exile!

We are always exiled. Exiled in America! Exiled in Europe!

We can't do without Europe, but neither can we do without America.

We stifle in America, and we stifle - for other reasons - in Europe. Perhaps, sometime, something will be born of it.

In the meantime our anguish is intense.3 SUR has been publishing some English books translated in Spanish

(Huxley's Point counterpoint, Lawrence's Kangaroo, etc. Unfortunately the crisis is making everything rather difficult.

Nevertheless I hope the Spanish translation and publication of Psychological Types will be an affaire conclue when I get to Paris.

I wrote to my agent in Madrid about it. I am reading now Modern Man in Search of a Soul.

I should very much like to have that book translated too.

Before I started reading it, I wrote an article for LA NACION (Buenos Aires) on Huxley's last book, Beyond the Bay of Mexique4 [sic].

I should like you to read that article (if you have some spare time) because it will help you to understand how deeply moved I must have been by Modern Man in Search of a Soul and how I must treasure those pages.

You don't read Spanish, I suppose. Can I send you my article in French?

Can I write to you in French? I don't feel quite at home in English but I do in French.

Are you staying in Zurich for a while? Where shall I go to see you?

Where will it be more convenient to you and when?

If some lectures could be arranged for you in Argentina, next year, would you feel tempted?

Please let me have an answer as quickly as possible, because all my other plans will wait till this most important business of having a talk with you is fixed. Can you, will you arrange it?

Anyhow I thank you for all you have already given to me.

Victoria Ocampo

27 avenue Malakaff

Paris

I shall be in Paris the 21 of June. Carl Jung, The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung Page 100-101

June 26, 19345

Mme Victoria Ocampo,

27 Avenue Malakoff,

Paris

Dear Madam,

Unfortunately I don't read Spanish, but you can write to me in French, just as well if you don't like the English.

If you want to meet me it ought to be in Zurich, because next week I shall begin my vacations which I usually spend not altogether too far from Zurich.

Not knowing your program I don't know when an interview would suit you.

I could see you in July but I should prefer it to be between the first and the 18th of August.

As far as the 13th of July I'm coming down every Friday to my place at the above address, which is a sort of suburb of Zurich. Thus I could see you on any of those Fridays

if you let me know in time, i.e., about a week ahead.

I can't say that I feel particularly tempted to lecture in Argentine [sic], because as a whole I don't like lecturing.

There is too much [sic] talk in the world anyhow.

I have been surprised by your remark that Ortega y Gasset has published the Psychology of the Unconscious.

I had no idea that he had a hand in it.

It is nice to know that what one has written has meant something to somebody.

Sincerely yours,

C,G. Jung Carl Jung, The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung, Page 101

Foreword to the Argentine Edition, Psychological Types.

No book that makes an essentially new contribution to knowledge enjoys the privilege of being thoroughly understood.

Perhaps it is most difficult of all for new psychological insights to make any headway.

A psychology that is grounded on experience always touches upon personal and intimate matters and thus arouses everything that is contradictory and unclarified in the human psyche.

If one is plunged, as I am for professional reasons, into the chaos of psychological opinions, prejudices, and susceptibilities, one gets a profound and indelible impression of the diversity of individual psychic dispositions, tendencies, and convictions, while on the other hand one increasingly feels the need for some kind of order among the chaotic multiplicity of points of view.

This need calls for a critical orientation and for general principles and criteria, not too specific in their formulation, which may serve as points de repere in sorting out the empirical material.

What I have attempted in this book is essentially a critical psychology.

This fundamental tendency in my work has often been overlooked, and far too many readers have succumbed to the error of thinking that Chapter X ("General Descriptions of the Types") represents the essential content and purpose of the book, in the sense that it provides a system of classification and a practical guide to a good judgment of human character.

Indeed, even in medical circles the opinion has got about that my method of treatment

consists in fitting patients into this system and giving them corresponding "advice".

This regrettable misunderstanding completely ignores the fact that this kind of classification is nothing but a childish parlour game, every bit as futile as the division of mankind into brachycephalics and dolichocephalics.

My typology is far rather a critical apparatus serving to sort out and organize the welter of empirical material, but not in any sense to stick labels on people at first sight.

It is not a physiognomy and not an anthropological system, but a critical psychology dealing with the organization and delimitation of psychic processes that can be shown to be typical.

For this reason I have placed the general typology and the definitions at the end of the book, after having described, in Chapters I to IX, the processes in question with the help of various examples.

I would therefore recommend the reader who really wants to understand my book to immerse himself first of all in Chapters II and V.

He will gain more from them than from any typological terminology superficially

picked up, since this serves no other purpose than a totally useless desire to stick on labels.

It is now my pleasant duty to express my sincerest thanks to Madame Victoria Ocampo for her great help in securing the publication of this book, and to Senor Ramon de la Serna for his work of translation.

Kusnacht Zurich October 1934

1. G. Jung Carl Jung, The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung Page 104-105

27 Avenue Malakoff6

Passy 25-93

28 June 1934

Dear Dr Jung:

Everything that has something to do with the "Revista de Occidente" has something to do with Ortega.

And I doubt if he had not a hand in the publication of your book.

Of course there is too much talk in the world, but your kind of talk is not quite the same as everyone else’s, I believe.

Sorry you are not tempted. I shall try to go to Zurich in August, as you prefer it.

Yes! Your books have meant and mean very much to me.

Sincerely yours,

Victoria Ocampo

Hotel Baur au Lac7

Zurich

16 October

Dr Jung,

I leave Zurich, where I came especially to see you, with the bitter regret that I could not really speak with you as I would have liked.

I needed very much to do so. But since you had no time to spare, I won't insist.

Just imagine that I had almost given up coming to see you because of your letter!

That letter was like a bucket of cold water.

I had, thanks to that letter, the impression that you, who understand everything (at least

everything that, in my opinion, is essential in life) had not understood the tone of my letter.

That is to say, the degree to which I was sincere and the degree to which your books meant something deeply important in my life.

It would be necessary, Dr Jung, for me to go and consult you as a sick person, without really being sick.

Indeed, my moral sickness consists in being tormented by a variety of attitudes that are in appearance contradictory.

You could help me see more clearly (and I believe that only by speaking with you this miracle would come into effect), and I would be as grateful to you as if you had cured me of a torment, a physical ailment.

If you could only classify me in the same way you classify your

dogs, that would amount to the same thing as winning a battle against the enemy ...

What do you think of this?

For my part, I believe that, at this moment, you are the only person whose help can be effective for me.

As I familiarize myself with your thinking, and I apologize if I appear presumptuous, it seems to me that I'll arrive at a relative peace of mind.

This would allow me to work better than I do now, and especially to disperse myself less.

As far as I'm concerned, that's the situation.

As for your lectures in Argentina, I want to repeat that this trip might be of some interest to you, and would be enormously interesting to us.

As soon as I arrive in Paris, I will send you the last issue of my magazine where your book is already announced, as well as two of the volumes published by us, so that you can see what they look like.

I hope (and if I didn't hope this, I would feel truly despondent) that Psychological Types will find in all of Latin America (that cannot be accused of lacking vastness) as well as in Spain ... at least ten readers!

You can see that I am neither very ambitious nor very optimistic. But I am stubborn.

If there is anyone in our Americas that this book should reach, then it's necessary that that someone be indeed reached.

And I will make every effort to achieve this.

I'm leaving Zurich this evening. If I don't call you, it's because I've nothing more to say.

When you have time for a client who wishes to consult you, you'll let me know.

With fondest memories, and with the assurance of my sincere admiration.

Victoria Ocampo

P.S.: I'm sending you a short commentary on the Commedia published twelve years ago in a Buenos Aires newspaper for the sixth centenary of Dante.

It has no value other than to reveal my thirst for order, an order that I admire in Dante ... an order that I cannot enter except by my own means, or at least enter in the same way. The Catholic Church horrifies me. The church, you understand.

I'm sorry I can't send you my more recent writings (that are of greater value, a fact that pleases me) but they have only been published in Spanish.

October 25, 19348

Madame Victoria Ocampo

Banque Espagnole du Rio de la Plata

8 Av de l’Opera

Paris

Dear Madam,

You will find here the preface for the Spanish edition of Psychologische Typen.

I very much regretted, on telephoning you the other day, not to find you at your hotel, and I would like to rethank you again for your efforts to publish this translation.

I would be obliged if you would also convey my thanks to Monsieur de la Serna.

Yours faithfully,

1. G. Jung

March 17, 1943

Mar del Plata,

San Martin 689

Buenos Aires

Dear Dr Jung:

I don’t know if you still remember my visit, on a very rainy day.

Through me your Tipos psichologicos were translated in Spanish.

I should very much like to publish in my revue SUR (a monthly magazine) something lately written by you (and if possible, written for us).

Will you please let me know if you get this letter?

Letters travel with some difficulty nowadays.

Yours sincerely,

Victoria Ocampo Page 105

Kusnacht-Zurich

July 3rd 1943

Mrs. Victoria Ocampo

San Martin, 689

Buenos Aires

Argentina

Dear Mrs. Ocampo,

Your letter of March 17th reached me a few days ago.

I certainly remember your visit to Zurich and your proposition to get my book about types published.

I should like to live up to your expectations as to have an article of my pen for your magazine.

Unfortunately we have to be content if letters go through in these times.

I’m afraid that it would be absolutely useless to try to send manuscripts.

Hoping you are always in good health, I remain

Yours sincerely

1. G. Jung Page 106

Prinz Christianweg 4, Darmstadt

22 July 1936

I’ve read your colloquium on Victoria with great interest.

The general situation you depict is admirably sketched and much of its minutiae -

features and details - are proof of very fine observations and a keen judgment.

But what interests me most is what is purely Argentine in said colloquium.

There’s much in it of traditional macana [sham], much of the je m ’en fiche [I don’t care] of Buenos Aires, much, very much of the extraordinary feeling of inferiority that all Argentinians - without any reason - suffer from.

All in all, your judgment is sound.

But there lack - in my opinion the characteristics that define the citizen of the world that, as you yourself say, your compatriot is so earnestly.

Perhaps I can render you a service if I complete somewhat your dialogue.

Because of her personal knowledge of most of the important writers of our time, Victoria truly belongs more to the world than to Argentina.

And I believe that she has opened herself more to several European writers than to those closest to her in the southernmost part of the world.

(This is another indication of her essential shyness that you define so well.)

And because of all this, I believe that what will remain of Victoria is something much more important than what South American friends and admirers believe.

Of the great initiators of movements - political, social, and religious - it is known that their true graceful influence is utterly different from what they intend and from what their contemporaries see.

The same is true with women of great import.

In the end, it does not matter what they are or believe themselves to be or what they seem or even do – what matters is their evocative power.

And I believe that there does not exist, in this moment of History, a more evocative woman than Victoria.

She is not inspiring she can’t be that because she is too self-absorbed.

But there is no doubt that this woman has evoked more - without the majority of her objects being aware of it - than almost all of the women that are spoken of.

That is because Victoria is the most powerfully telluric woman alive.

Because what matters in her is the telluric root that looks or pulls towards the earth - and that is also true of her very keen intelligence.

Her spontaneity - also genuine - is in service of her tellurism.

I believe that it is precisely for that reason that she has evoked in others so many spiritual forces.

I don’t believe there exists a single man of genius who has heard her and is not indebted to her in this sense.

Without her, I would never have found the truths and visions that would result in South-American Meditations; without her, I would neither have been able to write Of the Art of Life, because Victoria (contrary to what you say) is the one who least masters this art; when all is said and done, she is a grande gacheuse Ucilljoy] as are all independent women with great telluric force.

Without her, I would not have arrived to the final synthesis of myself.

I believe that this fact alone is more important than everything that Victoria has written and expressed in Argentina.

But this concerns not only myself: Ortega also owes much to her, and Drieu la Rochelle, and many, many others she met in Paris.

Few realize this, and it is possible that Victoria herself does not know this or does not want to admit it, because this influence has nothing to do with her conscious aspirations and whatever can satisfy her superficial vanity – but there is no doubt that in this and in nothing else lies Victoria Ocampo’s immortal value.

And that is much.

Wishing you much success,

Hermann von Keyserling, The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung, Page 131-132

Darmstadt, 25 November 1929

Strictly confidential

My dear Doctor,

Today I would like to inform you in the strictest confidence about a case which concerns in the first place another person, in the second place me, but in which I see at the same time a possible object of research of the first rank and a possible task for you.

I believe to be entitled to do so in all respects, since the person in question - originally at my instigation - will in all probability get in touch with you in the course of this winter, and

if anyone, you can help her.

But she must never know what I have told you.

I am talking about Victoria Ocampo who brought me to South America.

She has long had the reputation in Europe to be the most important woman of that continent (she is now 39 years old) and is undoubtedly one of the strongest and strangest personalities in our era.

In the summer of 1927, she suddenly fell in love with my work and literally leapt on me like a tiger.

She wrote me daily letters of the highest spiritual and emotional beauty.

But more and more they became real love letters, more and more the motive came to the fore that she had finally found the one who would understand her completely, love her

completely, just as she is.

And with wonderful perspicacity she immediately recognized the one insertion point at which she could grasp me: my concern for material survival, or in my usual image: my fear of starvation.

She was completely one with me, she would say, my work was her whole task, and she would take away all my worries of an uncertain future.

Thus, I, living predominantly a life of poetry, slowly weaved her into the poetry of my destiny, and even today, when everything is over, I can hardly imagine her as not belonging to me eternally.

She swore to me that she would now do everything for me, and in particular took over the preparation of my entire South American trip.

It was a novel in letters and telegrams, as I have never heard of, more beautiful and

intense than any fairy tale.

But I felt uneasy about bursting into such a fairy tale in a foreign country, and so I let her - c'est bien le mot [it's the correct word] - come to Europe the previous winter so that we could get to know each other before the joint campaign in South America began.

So we spent a month together in France in January/February 1929.

She lived in Paris, I in Versailles, but she was with me at least 12 hours a day.

The personal encounter exceeded all my expectations.

Victoria was not only highly spiritual, she was very beautiful, and in her role of donna

umile [humble woman] she developed in me an inspirational power such as I thought impossible.

I was working all the time on America Set Free, which I completed in Versailles, and if the chapters "Predominant Women", "Culture", and "Spirituality" are certainly among the best I created, it is to her credit.

I felt as if I was living in a poem back then.

But at the same time, this woman somehow stirred me in the consciousness of an unattainable depth in her, as none before her had ever done.

I was never in love in the usual sense, it was always clear to me that as a "woman" she was not really my type, but her influence shook me so violently that I did not sleep a single night and yet I was fresh and inspired to the highest degree and, above all, most of the hitherto buried or repressed emotional primal energies in me were set free.

Later, all my friends found me rejuvenated by 10 years and completely relaxed inside. But the woman was at the same time in an incomprehensible way unhappy, even close to despair.

She could never tell me what was happening inside her, she only cried uncontrollably, declared that she was living in hell.

She gave me all the signs of love, except the last one, which I could have had at any time.

Today I thank all my guardian spirits that I did not force her.

I saw a terrible conflict in her - the unsolvable conflict between pure spirituality and the wild nature of the tiger or the serpent.

I was well aware that the latter bound me, but that V. 0. At the same time suffered from it and had come to me quite actually to be redeemed from it.

Of course, I believed she wanted to be redeemed and tried to give her clarity.

But her suffering became bigger and bigger only, as / became happier and freer, even if inwardly more agitated, I never took it seriously in the last instance. I left.

We were to meet again in South America, where she wanted to return before me to prepare everything.

As soon as I left, the letters became strangely different from before.

I was very worried and urged her to explain herself, that I was not a good guesser, that I could accept everything if she could only make me understand her.

Always only reassuring letters, I should not worry, it was completely useless, it would

only make her sick, and I found such letters at every station until the encounter in Buenos Aires.

But when I arrived, I was suddenly confronted with a different person: no longer a donna umile in the least, but a violent queen, a Semiramis,3 of incredible strength and ruthlessness, sometimes a fury.

Outwardly she did everything for me, I was not allowed to do anything on my part that she did not prepare, but inwardly there was no longer any connection, the past was as if erased. This was

the strongest shock of my life.

It manifested itself, as always with me, above all physically - in one month I had more heart attacks (arhytmia (sic) perpetua) than in the previous 48 years.

For I could not give in.

If I broke away from South America, which everything urged me to do, it would have been an irreparable fiasco of my work.

On the other hand, I could not expose her - for she had affixed herself to me with all the

generosity of a good nature, and in all of South America we were more or less considered one, and all the world, beginning with her family, saw me that way.

So I had to overcome myself as never before.

That irritated her, she began to abuse me publicly (in private she never dared), I put up

with it smiling.

At the same time I tried for a long time in vain to achieve a clarification.

Finally she explained to me that she had never really loved me, that she had only played in Versailles for fear of losing me, that we were incompatible, except spiritually, accusing herself that her basic trait was nothing but moral cowardice.

I immediately addressed the situation, took all the blame, tried to re-found our friendship in vain.

The more I tried, the more unpleasant she became, albeit with constant relapses into tenderness and continued possessiveness.

One thing was clear to me: the turnaround meant the violent incursion of reality into 2 years of a dreamed-up life.

In particular, it was the revolt of the born and accustomed ruthless ruler to two years of

donna umile, which was not acted, because it corresponded to the real need for admiration of her nature, but nevertheless constituted only a small part.

Above all, I was really physically unsympathetic to her - no matter what had been the case earlier.

I found in her, who had hardly been denied a wish from her second year of life, the desire of a woman to subjugate a man.

My ever-growing serenity irritated her more and more.

Whatever the outward appearance may have been (in fact, no one, even Victoria only to a

small extent, noticed what was really going on inside me)- I have never suffered anything even remotely similar.

The continuing bond routed through the unconsciousness, the necessity to hang on for the sake of my work, at the same time to overcome myself again and again for there were moments when I would have loved to knock this woman down publicly - created for the two months I spent in Buenos Aires a state of inner torment such as I wish only for a few of my enemies.

But I held out, and also forced - as I must admit, often with statesmanlike harshness - Victoria, who constantly, as a spoiled woman, wanted to break out, to keep her commitments once made.

But when I was finally able to travel to other countries and there gained the opportunity to reflect on my feelings, I realized that I had been so deeply hurt that I had to break with her for a time, precisely in order not to think badly of her all the time.

I did this from Chile and asked her to allow me not to see her again on the return trip. This was unexpected for the poor woman who had always lived her caprice.

She is said to have suffered terribly and admitted it to me in her farewell letter.

This letter was, by the way, the first explanation of what had really happened inside her no matter what the original truth was - this woman has little imagination, and only a few women can ever imagine that they ever felt differently than they did at a given point in time.

She declared in the bitterest, most hurting words possible, that I had always been as repugnant to her from the standpoint of sensibility as I was to her spiritually; that she had

prostituted herself at the time out of love for my spirit and work, but that I had poisoned all her devotion, her admiration, her enthusiasm, etc., by my attitude toward her (which was simply that of the uncomplicated lover, on the one hand, and of the poet, on the other, who sees his muse primarily as such).

She told me, she was guilty only of one thing: to have been too cowardly to show me the truth from the beginning.

I understand the complicated nature of women too poorly to be able to overlook what the ultimate truth may be.

But one thing is for sure: I am deeply in this woman's debt and therefore I want to do everything that could help her.

In her debt not because of the many external things she did for me she made up for that abundantly by moral torment.

But because, in the final effect, she has done only good to me, and at her moral expense. It is one of the strangest coincidences that could really make me believe in Christian providence, that the difficulty in South America has done me more good than all expected luck could ever have done.

By some process of mysterious soul chemistry, which you will understand better than I do, the adversity has not embittered me, but, as far as I can see, has finally freed me.

This is not imagination, but proven fact.

Not only did I talk better than ever before - that is natural with a fighter nature like mine. But the energies rejected by the meant object became "universal", objectless, free.

For the first time in my life I not only felt almost only positive myself - I triggered love in

all others, indeed in whole peoples, to an overwhelming degree.

I was carried by an ever higher and wider wave of sympathy.

I was praised as a human being, as el gran enamorado de la vida [the great lover of life], as a person of pure and rich humanity, as the "eternal child" of ultimate simplicity.

And this love, in turn, triggered in me a love for the entire South American continent such as I feel for no other soil.

Towards Victoria I have today no shadow of a negative feeling.

The moment I cut the thread, all bitterness in me ceased, I only think of her with deepest affection and have only one wish: to help her, which unfortunately I cannot do anymore.

This is the point for the sake of which I am writing to you.

I have to thank the woman regardless of whatever I have gone through at times.

But !fear that I have only harmed her.

And the thought that it will remain so is unbearable to me.

Since she is now sure to come to you, and you are the only person who in my opinion

can help her, I would like to inform you in advance as to how I think her case lies.

She is really quite a good nature.

But she is completely torn between heaven and hell - it is not for nothing that she has written the most convincing text, to my knowledge, about hell in her book De Francesca a Beatrice.

She is essentially good and generous - but her soul is completely unintegrated - there is no possibility of unification between the femme fatale, which she is to the highest degree, the refined sexual being, the ruler, and the servant of pure spirituality, with which alone she identifies.

However, since she is 98°/c> a powerful earth-spirit, she is constantly disappointed by the fact that no one believes in the supremacy of the spiritual in her.

Since she is also completely undisciplined and ultimately inferior to her own nature, despite a very strong will, everything in her life goes badly for her so far she has lost every significant person, her marriage was a disaster (she is separated, they have not agreed on a divorce), and the only permanent thing in her life is a very insignificant but tolerating amant serieux [serious lover].

Her condition only got worse, since she suffers like all South Americans from an "inflation of the ego in its passive modality" in an almost improbable way.

In her mind everything is related to herself and the way it affects her.

This results in a hopeless permanent sadness, a real state of hell - for how is one to become free if one’s consciousness is always held in shackles?

Since she has been pampered and spoiled throughout her life, since the most unbelievable things have been let through and forgiven her, she cannot bear the slightest contradiction.

She holds a grudge for every bad word spoken against her, which she takes as "misunderstanding of her being".

Finally, she is still ultimately shy, even to the point of cowardice; her regal demeanour is in part overcompensation.

The case is thus pathological in the deepest sense of the word.

Surely, she came to me to be redeemed - and I disappointed her.

She always claimed that she and I are the same, because she can’t stand to love someone she doesn’t identify with - in truth I am her exact opposite.

And when I now hear that she wants to visit you - I think you are likely to become her exclusive interest (she is only interested in one person or one thing at a time, other things meanwhile no longer exist for her), this is probably the same instinct.

Only this time it seems to me to be directed correctly. You can really help her.

That’s why I’m informing you here in advance, as best as I can.

I beg you from the bottom of my heart to help her. It is worth it.

She is really quite a good nature.

Only she must not know how much you have learned through me, indeed anything at all through me.

That is my basic conditfon. Surely she will blame me for everything.

May she let off some steam.

But perhaps after a while you can contribute to a conclusion where she does not remain

my enemy and her - certainly justified - personal resentment no longer stands as her last word.

For somehow she remains just as attached to me as I remain to her.

And one should probably hold dear troubling memories, but never ugly ones.

Another very important thing: a dream accompanies Victoria throughout her life: she sees someone she loves, who makes her completely happy, she rushes to him joyfully, and all of a sudden he changes, becomes indifferent or even a complete stranger.

This is what she has experienced in everyone so far, probably most strongly in me.

It would be nice if she did not experience the same in you - surely this can be achieved by psychosocial techniques.

1. 0. will probably come to Europe in December and I suppose she will write to you then. But perhaps she is already corresponding with you.

If you wish to write to me about possible outcomes concerning me, which have aroused your interest, I would be very glad to hear from you.

By the way, we will probably see each other in January, since I have finally accepted the urgent invitation of the Zurich Schauspielhaus, which has already been repeated five times.

With best regards.

Yours faithfully,

20 December 1929

Dear Count,

I still haven’t heard anything from V. O.

It goes without saying that I will treat your letter as non-existent.

Your excellent description of the fateful intermezzo with her clearly shows that it is an encounter with an "earth woman", fraught with meaning.

Concealed and revealed in it is one of the most beautiful animus-anima stories I have ever heard.

Unfortunately recognizes it but confuses it with the poor human creature who has functioned unconsciously as a symbol carrier. poetic stories usually end in disappointment because, when one meets one’s soul, one never

1. O.’s longing for identification actually refers to the animus which she would like to possess in you, but she mixes it up with you personally and then of course is deeply disappointed.

This disappointment will be repeated, always and everywhere, until man has learnt to distinguish his soul from the other person.

Then his soul can return to him.

This lesson is a hellish torture for both, but extremely useful, the experience one would have wished for you, and assuredly the most fitting torture of all for V.O., who is still possessed by her earth demons.

Perhaps she prefers to be torn to pieces by the titans, as happens to many such anima figures.

Hence you should always remember, with reverence and devotion, what has been revealed to you in the human shell of V.O., so that your soul may remain inalienably with you, and your access to the earth may never be blocked.

Let us hope the same for her, that besides tigers and serpents and eternal spirit there is still a human being in her who can remember with gratitude the revelation of her own spirit in you.

But it is only too easy to make a personal tragedy out of what was ultimately a "Divine

Commedia," and then a spark of the eternal fire hisses out in a puddle.

With best regards,

Ever sincerely yours,

1. G. Jung

P.S. Please excuse the spot of paraffin on the paper. My lamp suddenly seems to have got symptoms of incontinence. The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung Page 83-89

Darmstadt, 30th December 1929

My dear Doctor,

Your letter concerning V.O. did me a lot of good.

Especially since I know very well that it is indeed in your power to help V.O. - if she can be helped at all.

She is now definitely arriving in Paris in about a week.

I am curious to see if she will find her way to you.

The question of a meeting in Zurich on the 12th or 13th has in the meantime also been settled for my part, since I won't get there at all.

Between the two of us: Mrs. von Martini wrote me an outlandish letter in the style of the "Berner Bund" in which she told me such indiscreet things about the Zurichers as a collective that I can't see Mrs. Martini again for a long time and that I, therefore, had to cancel the Zurich Schauspielhaus for this time, since the connection was established by her.

Far be it from me, of course, to think that the Zurich audience is as bad as this lady makes it out to be, but for the moment the situation is nevertheless "generally"

muddled, for after all I have seen most of them at her place, and I cannot enter her house again.

would have been a pleasure for me to see you at Frau von Schnitzler's.

But I am now invited to St. Moritz from January 15th to 20th by Spanish friends, who want to prepare with me my spring lecture tour on the Iberian Peninsula, and I can no longer change these dates.

I have asked Mrs. von Schnitzler to discuss verbally with you on the 16th whether a re-

union will be possible on my way from St. Moritz to Les Diablerets, where I will spend roughly a month.

With best New Year wishes from house to house,

Yours,

Hermann Keyserling The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung Page 89

Darmstadt, 14th June 1930

Confidential

My dear doctor,

Since it is still possible that Victoria Ocampo will someday come to you, which I hope so much, I am already sharing the following further material with you - if she really does appear at your house, perhaps you will have a cursory look through it first.

I had just disappeared from her sight the previous fall when VO. Transferred her enthusiasm to Waldo Frank; she has now followed him from Paris to New York.

In Paris, she had several adventures, which all ended badly.

But the strangest thing was that from there on she followed a movie star (Mann) to Berlin, where she stayed alone for four weeks - she never met the man in person but always dined at tables near him and wrote him glowing letters.

Mutual Argentinean friends who want to bring us back together, tried to persuade me that V.O. was still a 15-year-old girl, a crazy teenager.

I think what you said about her as being an "Anima-Nature" is true.

And one more thing is interesting: said friends deny that V.O. actually suffers at all.

From her 15th year on, she has always experienced the same thing, several times every year, and truth be told she just needed the sensation ...

I’ve had a fabulous time in Portugal, Spain, and most recently even

Paris.

It must be that I am changed because I now meet the same kind

of generous sympathy everywhere.

In small towns in Spain, sometimes almost 10 % of the population listened to

My lectures - I have never experienced that before.

And Paris was also very beautiful.

In Spain, I spoke mainly on the rebirth of the Hispanic spiritual kingdom.

In a few weeks, I will send you the next "Path to Perfection": there you will find some things that may interest you: an essay of mine "On the Essence of Passion" and a short report on the last conference where I spoke about South America as a symbol.

Yours sincerely,

Hermann Keyserling The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung Page Page 90

9 September 1930

Dear Count,

Keyserling and Jung, 1929-1932

I still owe you many thanks for your new book on America.

However,

I have not got down to reading it yet as I myself have some writing to

do.

But I shall set about it soon.

When you write about South America, the continent of your inferior

function, and at the same time your body forces itself unpleasantly

upon your attention, this may well be because body and earth somehow

feel irritated by your writing.

Your nausea bears this out. Why don’t you

let your bowels say something too in your new book?

With best greetings and again heartiest thanks,

Jung Carl Jung, The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung Page 91

https://www.amazon.com/Correspondence-Victoria-Ocampo-Count-Keyserling/dp/1032207205/ref=sr_1_1?crid=1AF7I0JMNOPJ7&keywords=The+Correspondence+of+Victoria+-Ocampo%2C+Count+Keyserling+and+C+G+Jung&qid=1671885418&sprefix=the+correspondence+of+victoria+ocampo%2C+count+keyserling+and+c+g+jung%2Caps%2C73&sr=8-1

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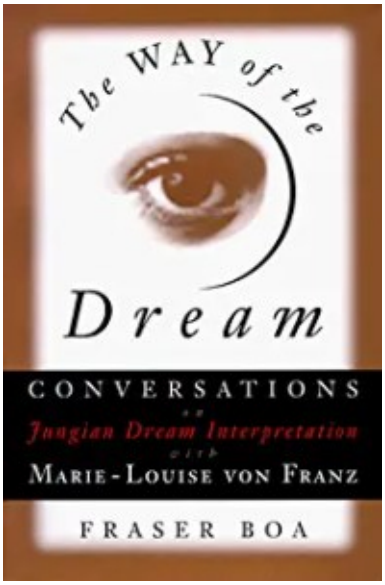
1.1.21 Marie-Louise von Franz: Descent into Dreamland (2023-03-23 04:14)

[1]Carl Jung Depth Psychology Facebook Group



[2]**Descent into Dreamland**

Dreams provide the most interesting information for those who take the trouble to understand their symbols. The results, it is true, have little to do with such worldly concerns as buying and selling. But the mean ing of life is not exhaustively explained by one's business life, nor is the deep desire of the human heart answered by a bank account. - C. G. Jung

1. MARIE-LOUISE VON FRANZ is a Jungian analyst practicing in Küsnacht, Switzerland. She did her personal analysis with C. G. Jung and worked directly with him for over thirty years. She is the author of numerous books on analytical psychology and collabo rated with Jung on two of his major works, Man and His Symbols and Mysterium Coniunctionis. Our conversations took place in her consulting rooms overlooking the Lake of Zurich.

Dr. von Franz, how long have you been studying dreams?

Well, I think about thirty years. I have figured out that I have interpreted approximately something like sixty-five thousand dreams. That's a minimum.

You must often have asked yourself a question that's always puzzled me. When I go to sleep, I enter a void. I no longer exist. Then suddenly some inner power forces me to undergo an experience that I do not initiate-flying, driving, making love-and these experiences are as real as those in my waking life. What is. that power? Who makes up the dreams?

That is the most mysterious thing of all. Who makes the dreams? There is still a naive prejudice among many people that dreams express our own wishes, or our own schemes or plots. But the longer one looks at them, the more one sees that cannot be true. Too many dreams represent what we hate hearing.

The basis from which dreams originate seems to be, let's call it with a vague expression, Nature-Nature itself. It's a natural phenomenon. A dream comes from the same source as a tree or a wild pig. Now, you cannot say what makes a wild pig. If you believe in God, then you'll say, "God makes the wild pig," but, in any case, it is that unknown· power or mysterious force which makes all existence. So it's best, perhaps, to call it by a vague expression, the Godhead or Nature. In that way we don't pin it down to anything special.

By observing dreams for a long time, however, we do observe certain qualities and functions. They have a superior intelligence in them: a wisdom and a guiding cleverness which leads us. They show us where we are wrong; they show us where we are unadapted; they warn us about danger; they predict some future events; they hint at the deeper meaning of our life, and they convey to us illuminating insights. If you analyze dreams of artists or creative scientists, for example, very often you find that new ideas are revealed to them in their dreams. They don't figure them out in their computer. Rather they come from the unconscious as so-called "sudden ideas." We also have documents which show that many scientists first dreamt mathematical solutions before they worked them out consciously. So we must conclude that there is a psychic matrix which produces creative new insights.

After observing the dreams of human beings as a psychic life process, the only thing we can perhaps say is that this matrix seems to steer the ego consciousness into an adapted, wise attitude toward life. For instance, if a young, neurotic person refuses to go into life, it gives him a healthy push, or if aging persons cannot accept old age and death, it represents the meaning of old age and death to them in beautiful pictures. That matrix which makes the dreams in us has been called an inner spiritual guide, an inner center of the psyche. Most primitive people just called it God, or a god. The highest god of the Aztecs, for instance, was the maker of dreams and guided people through their dreams. A Christian would probably call that matrix the inner Christ figure in our soul. A Buddhist would recognize the same center. An old Zen master stated that the Buddha once said that when one is on the right inner path, one has good dreams.

So it looks as if there is within us a superior intelligence which we could call an inner guide or a divine inner center which produces the dreams, and that the aim of dreams seems to he an optimum oflife for the individual.

The dreams cannot protect us from the vicissitudes and illnesses and sad events of human existence. But they do give us a guiding line on how to cope with them, how to find a meaning in our life, how to

fulfill our own destiny, how to follow our own star, so to speak, in order to realize the greater potential of life within us.

Dr. von Franz, how did you first become interested in the study of dreams?

When I first met Jung, he explained a case of a woman who had a vision, and he interpreted her vision to me. That gave me a shock, for I suddenly realized that for him inner events, like visions or dreams, were the reality. They were a reality as well as what we call the outer reality. That was a great revelation. Then I read the books of Jung, and there I saw the importance he gave to dreams, and I felt I could never really judge if what he was saying

was true or not true, right or not right, if I didn't go through an analysis myself. So I took my whole courage in my hands and asked him if I could have an analysis with him, and he agreed. After that, every dream interpretation was a revelation. I seemed to have, according to Jung, especially difficult and complicated dreams, so I never understood a word of my own dreams. They were just Chinese-puzzling nonsense. I would arrive at Jung's with that nonsense, and with a big effort he would unfold the meaning of it. Sometimes he took a handkerchief and wiped his head and said, "What would you do if you hadn't a Jung to take you through that complicated dream?"

It was always a surprising revelation that lasted as long as I worked with him. Later, when he got old, I didn't tell him so many dreams because I saw that it tired him. (Dream interpretation takes a real physical effort. It's not just a mental exercise.) But in the first years of my analysis, the work mostly consisted of unraveling those Chinese messages of the night. I remember going to analysis in a tense, nervous, often depressed mood, and coming back after the hour with a feeling of "Ah, now I know, now I see where the whole thing is going. "

The vast majority of the people we interviewed on the street said they did not recall their dreams. One young man said laughingly, "The main thing I remember about them is that I can't remember them. "

Why is it that people do not recall their dreams?

I think because they don't pay attention. Some people have come to me and laughingly said, "You analyze people through their dreams, don't you? Well, you can't with me because I never dream. " And I have just grinned and said, "Okay, let's see. " The next night, when they went to bed, they wondered, "Will I have a dream?" And just asking that question often tickled out a dream. It was simply that they didn't pay attention. So, in fact, I have never met anybody who didn't dream. Except sometimes people in a very, very heavily depressed state have what I call dream constipation. They don't dream much and often feel better as soon as they begin to dream. Also the dreams get fewer in .very old people over eighty, and then they come up again shortly before death.

You mentioned that you needed a Jung to interpret your dreams. Is it possible then for the average person to learn the art of dream interpretation, or is it so complex that it is accessible only to an elite?

I think it's like all the sciences; only an elite will go into the intricacies and the scientific complications of dream interpretation and the questions it raises. It's a profession and it needs professional skill. The man in the street cannot pick it up and know it as well. But like all sciences, certain rules of thumb, certain generalities, can be spread to the general public. They are helpful to people who don't want to go into analysis and who don't want to plunge into the complicated scientific problems of dream interpretation. Among twenty unintelligible dreams there are from time to time very simple dreams which everybody can see at once.

The unconscious is, among other things, a great joker, a great jester, and from time to time it speaks right out-bang! So that as you write the dream down you explode with laughter and you know what it means. Just the other day, for example, I was very ill and revolting against my illness, and I dreamt that I was at a festival to greet old soldiers coming home from military service. And as they .handed in their carpenter's tools, I saw that they were terribly old. They were a hundred years old, and somebody said into my ear, "Yes, they have

kept those people much too long in active service. " Now you don't need to pay an analyst to understand that dream. At once I drastically reduced my work load.

But many of our dreams are not that obvious. I've had dreams that I was sure I understood, but later, after working with them, I was shocked to see how I tricked myself.

That's why, in general, one should not interpret one's own dreams. Dreams generally point to our blind spot. They never tell us what we already know. They tell us what we don't know. But when people interpret their own dreams they tend to say, "Yes, I know what that means. " And then they project what they already know into the dream. "Oh, that's my problem such-and-such," and so on and so on. I have often seen patients who do that. They come in and say, "I had a dream, but I know what it means," and then they give a completely banal explanation of something they've known for years about them selves. And then I say, "Wait, wait, wait, let's take the dream as it is, slowly, from beginning to end." And it comes out quite differently and surprisingly.

So to interpret one's own dreams is very, very difficult. That's why Jung advised Jungian analysts to go to colleagues from time to time and exchange their views of dreams. He himself often complained bitterly, "I have no Jung to interpret my dreams. " So he used to tell his dreams to his pupils, and even if they said something stupid, it might give him another slant on his dream and make him more objective.

The trouble with interpreting your own dreams is that you can't see your own back. If you show it to another person, he can see it, but you can't. And dreams point to your back, to what you don't see, and you have to stand on your head, so to speak, to understand your own dreams. That's the great difficulty. And· that causes so many errors.

I remember a schizophrenic patient who used to come with ready made interpretations which she took out of kitchen dream books. "Oh, it means that I'll get some money," or "It means I'll get that job," or "I won't get that job," and so on. Naturally, they were utter nonsense.

But if it is so beneficial to see your own back, why has mankind always been afraid of the dream world?

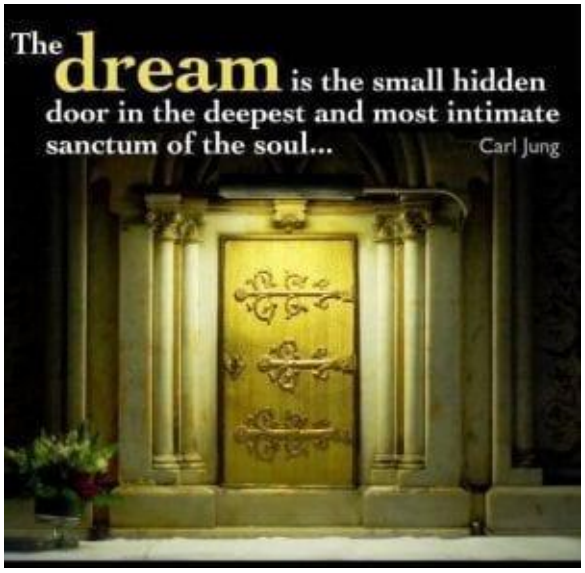
There is good reason for this. The unconscious itself can devour the human being. That is why the dream has not been attended to. We are now discovering that the dream world is the most beneficent thing on earth, and that attending to one's dreams is the healthiest thing one can do. But the dream world can also devour a person by way of daydreaming, sp nning neurotic fantasies, or chasing unrealistic ideas. You have only to go into a lunatic asylum to see the victims of the dream world. Someone is living in the dream that he's Napoleon. Another, when you begin to talk to him, tells you confidentially that he is really Jesus Christ, but nobody seems to understand him. They have been swallowed by the dream world.

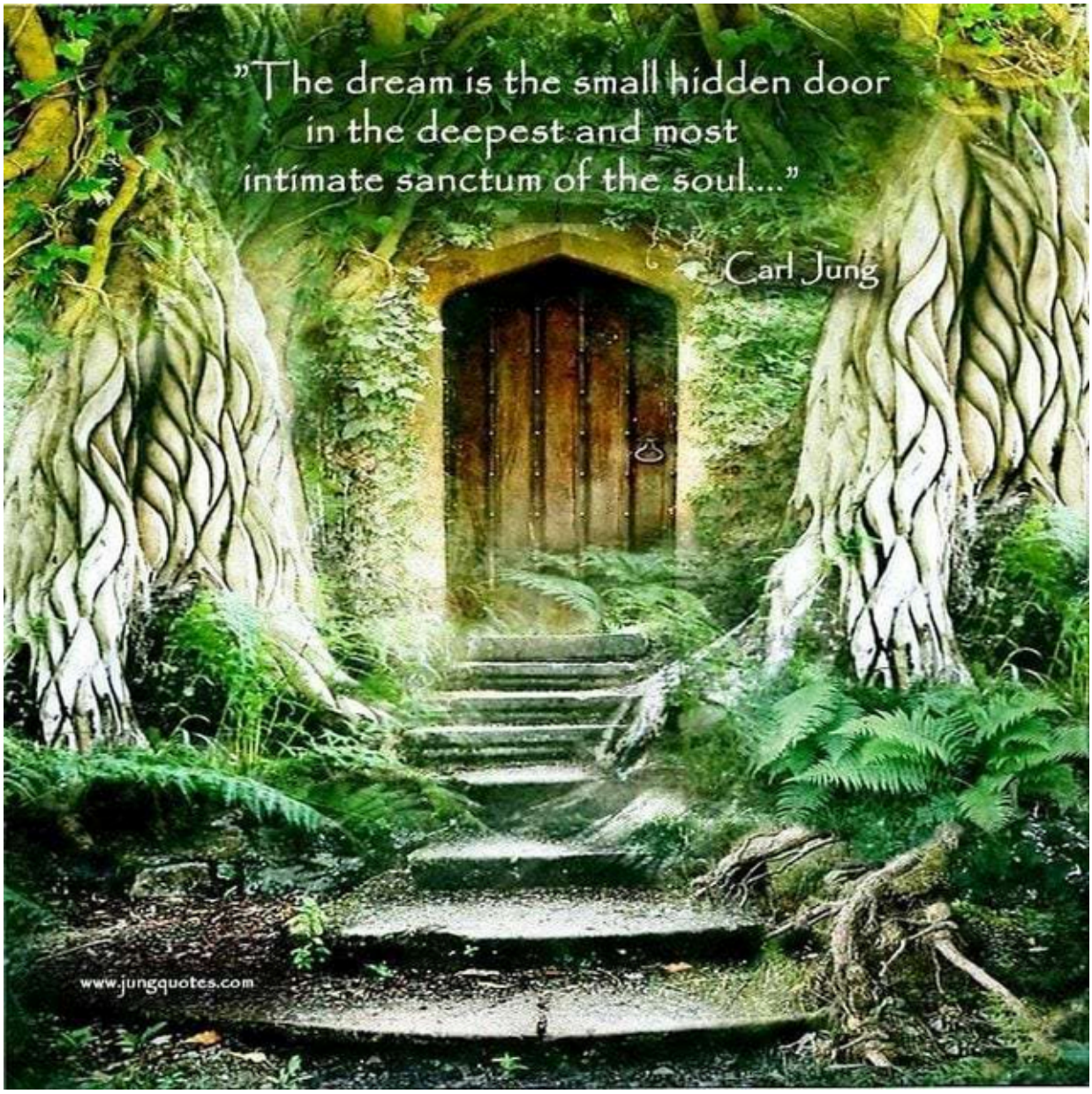
The dream world is beneficent and healing only if we have a dialogue with it but at the same time remain in actual life. We must not forget living. The duties of real living must not be neglected. As soon as· one begins to ignore m,1ter life-one's own body, eating, doing one's ordinary job-then the dream world becomes dangerous. We call that dangerous aspect of the dream world the devouring m;1con scious, or the devouring mother. It can suck us away from reality and spin us into a neurotic or even psychotic unreality. The

dream world is only positive if it is in a living, balanced dialogue with a lived, actually lived, life.

Dr. von Franz, would you give a personal example of that dialogue? Have you had dreams which changed the course of your life?

Yes, I have had many dreams which changed my life, which I experienced as a great revelation. There is one in particular which I think is the biggest dream I ever had. That dream I dreamt between meeting Jung and asking him for analysis. I was eighteen, and on Christmas night I had what Jung would call an archetypal dream, a religious dream. It was a very long mythological descent into the underworld. One could sum it up as a descent into Hades, finding the mystical water of alchemy, and coming back with it. A kind of shamanistic journey into the land of death. I still consider it to be the biggest dream of my life. I woke up deeply shaken. I was so shaken that for a few hours I couldn't move. I had to stay in bed shivering until I had the courage to get up and put my clothes on again. I told that dream to Jung, but he never interpreted it in detail. He only said, "I knew you had something to do with alchemy. When I met you, I knew that was so. And now we see. " And that dream laid the basis for a major work of my life, my collaboration with Jung on the symbolism of alchemy. The Way of the Dream, Page 9-17

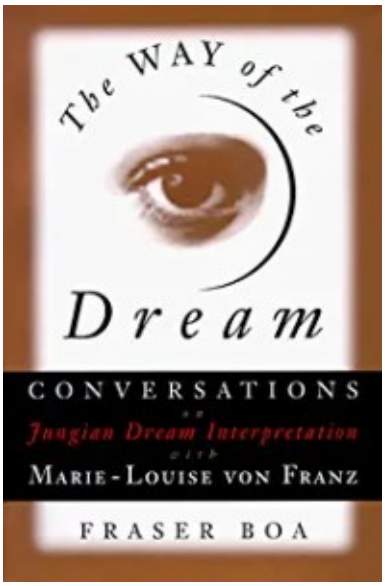




1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Way-Dream-Conversations-Interpretation-Marie-Louise/dp/1570620369/ref=sr_1_1?crid=1EHHLBOLKO9NL&keywords=marie-Louise+von+franz+the+way+o

1.1.22 Marie-Louise von Franz: The Structure of Dreams (2023-03-24 08:59)

[1]Carl Jung Depth Psychology Facebook Group



[2]The Way of the Dream by Marie-Louise von Franz

The Structure of Dreams

Dr. von Franz, how much of dream interpretation is scientific and how much is an art?

I think there is something of both in it. There are helpful rules of thumb which are purely technical or scientific which you can apply, and whenever I don't understand a dream I go back to them. I say, "Now what is the exposition of the dream, what is the setting up, what is the association?" And you can generally get quite far with the technique. But naturally, there is a kind of practitioner's skill which you develop and can't impart to a beginner. It is like an old carpenter. He can tell a young carpenter how to use the tools and how to measure and how to cut the wood, but there is a certain touch of the wood which he cannot c6nvey. The beginner has to work twenty years with wood, and then he'll have the same kind of touch. When one has interpreted many dreams and puzzled about many dreams, one gets a certain hang of it, so to speak, a professional skill which has to do with feeling, with a mediumistic feeling, with an empathy into the other person.

Is there a technique for approaching a dream to discover its meaning?

In Jungian psychology, we have a technique. We compare the dream to a drama and examine it under three structural headings: first, the introduction or exposition-the setting of the dream and the naming of the problem; second, the peripeteia-that would be the ups and downs of the story; and finally, the lysis–the end solution or, perhaps, catastrophe. And if I don't understand a dream, I use that scheme. First I say to myself, "Now, what is the introduction?"

The first sentence of a dream generally gives the setting and introduces the major characters. For example, a dream might begin, "I am in my childhood home with my friend Bob." You take the first sentence and ask the dreamer for his associations. "What was your childhood home like? How did you feel there? Were you happy there? How long did you stay there?" And then you ask about the friend, "How is your friend Bob? What was he like? . . . Oh, I see, he was a bore, but you did all your childhood mischief together. " And then you insert these associations into the text, which then becomes, "I am psychologically still in my boyhood situation, and I am with a part of myself which is boring, but also mischievous. "

Once you have that translation, you have naturally to think about how it applies to the moment of the dream and to the dreamer's life. In what way does the dreamer still have one leg in his childhood home? Where in his life situation is he still reacting as he reacted as a boy? You have to assume that the dream is speaking about that corner of his personality.

After you've looked at the exposition in this way, you then go on to the naming of the problem. Let's say a car comes up the driveway and two dark burglars jump out. Now you have a dramatic development, which means a specific story is now being told. The two dark men would be an invasion, something which is breaking in. Burglars very often represent something breaking into one's conscious system. So the dream would then translate, "In the corner of his psyche where the dreamer still has childish reactions, something from the collective unconscious is breaking in."

In this way we slowly go through the whole dream. Now the ending of a dream, the lysis, is always what the dream is driving at: a solution or a catastrophe. I know these rules of interpretation so well that I follow them half unconsciously. But I always pay particular attention to the last sentence of the dream, which gives the unconscious solution if there is one. Some dreams just peter out and they are not favorable.

They mean that the unconscious itself has no solution. But, otherwise, whatever happens at the end of the dream is the solution. If you wake up with a cry, for example, that's the solution. That's what gives you the waking shock. That has to be especially realized. And so I always ask the dreamer particularly about the ending of the dream.

If you want to interpret your own dream, it's best if you write the dream on one half of the paper, and then for every word in the dream write down your associations opposite. By associations I mean whatever comes to your mind spontaneously. Then try to see if you have made a connection between the dream and your associations.

For instance, if the first sentence said, "I am in my childhood home," that means where I am still childlike, and "a burglar is coming," so something is breaking in, you would have

to ask yourself the question, "What is it? Why does something break into my psycho logical system?" And you would also have to think of the day before and what happened then, inwardly and outwardly. You might, for instance, have had some disagreeable experience the day before, and those burglars may refer to that disagreeable experience. Or, you might have had a negative, destructive thought right from within; that also might be represented by burglars, something destructive or negative suddenly breaking into your system.

So you try to remember what happened yesterday, outwardly and inwardly, and then you can probably make a meaningful connection. Then you say, "Aha, it refers to that thought that I had yesterday, or that experience, and it shows me that I behaved in the right way or in the wrong way. " It corrects one's attitude.

And some dreams are much more explicit than others.

You've been describing a method of approaching dreams through personal associations. But there are also dreams in which the dreamer has no associations.

There are so-called archetypal dreams that have a mythological meaning, and with them generally people have no associations. If you ask, "What do you think about. Jupiter?" They reply, "Oh, Jupiter, it's a star. " They don't know what to associate; they have no personal things that come to them. In that case you take the associations of mankind. "What has mankind fantasized about Jupiter?" Put that into the text of the dream.

You've said that every element in a dream represents some aspect of the dreamer's psyche. Yet there are dreams that reflect outer reality. For example, people may dream that someone close to them has died and later discover that the death actually occurred. How can you tell whether the dream is referring to outer or inner reality? If, for instance, a man dreams that his wife is stealing his car, how do you determine whether the dream is referring to an outer problem in his marital relationship or a problem within himself?

That is the most ticklish problem of all. The dreamer will often be inclined to think, "There, you see, that's exactly what she is doing. She is forever taking away my ways of moving about. She is always interfering." And one is not so sure. It might just as well mean that it is a projection: namely, that his own feminine side is stealing the car, and that he projects that onto his wife. He thinks his wife does it, he sees it in her, while in fact, he is really doing it unconsciously to himself.

To interpret these dreams correctly, one has to know the whole marital situation and have an idea of the wife's objective behavior. Then one can evaluate whether it is a projection or whether it refers really to the wife. Sometimes it refers to both. The problem is whether to interpret the dream objectively or subjectively: objectively, referring to an outer object, the wife is really stealing the car; or subjectively, referring to the subject, the feminine side of the subject himself is stealing his own car with his left hand so to speak. Generally, I would say that about eighty-five percent of the dream motifs are subjective, and therefore I recommend interpreting most dreams subjectively. One should always first ask, "What is it in me that does that?" instead of taking the dream as a warning against other people.

We talked with many people on the street who felt their dreams were important and tried to find a meaning in them. Why is it so difficult to interpret your own

dreams? I know analysts who have been interpret ing other people's dreams for years but cannot interpret their own.

Because the dream never tells you what you know already. It always points to something you don't know, a blind spot. It's like trying to see your own back. You can show your back to the doctor and he can see what's the matter with it, but you can't see it. And your own psychological blind spot is like your back or your ass, so to speak, you sit on it but you cannot look at it. That's why sometimes even if the dream tells you obvious things, you can't see them. You need another person to tell you and then you think, "O Lord, naturally, that's it. "

It's very difficult to interpret one's own dream. If one has to, one has to, but it is most helpful to have another eye on it, even somebody who doesn't know about dreams. For while you're talking and explain ing the dream to the other person, often its meaning suddenly becomes clear. Jung, for instance, had nobody to interpret his dreams, so he often told them to a man who knew nothing about dreams. Jung said laughingly, "Just the off-the-point remarks of this man made me feel, 'No, it isn't that, but I know now what it is. ' "

Many people use dream dictionaries to help them interpret their dreams. Are these books valuable in interpreting dreams?

I think these books are very, very bad. They get you off the track because they give a static interpretation. A snake means an illness, or means the death of a relative; breaking teeth means the loss of parents or whatever. There are now modern dictionaries which are a bit more differentiated, but still they have a fixed meaning.

The dream symbolism in our experience is very much more individ ual. You need the individual associations. What's important is always what the symbol means to the dreamer and what the dreamer has experienced with it. You can sometimes be inspired by looking at one of these modern dictionaries to see what all the possibilities are-the possible meanings of the snake, or the possible meanings of the peacock-but then you have to return to the dream and ask, "What does it mean to the dreamer?" and that is always much more specific.

In your analytical practice, do you work with anything else?

I work mostly with dreams. In our way of thought we operate with dreams because the dreams come out of one particular individual and are unique to that person.

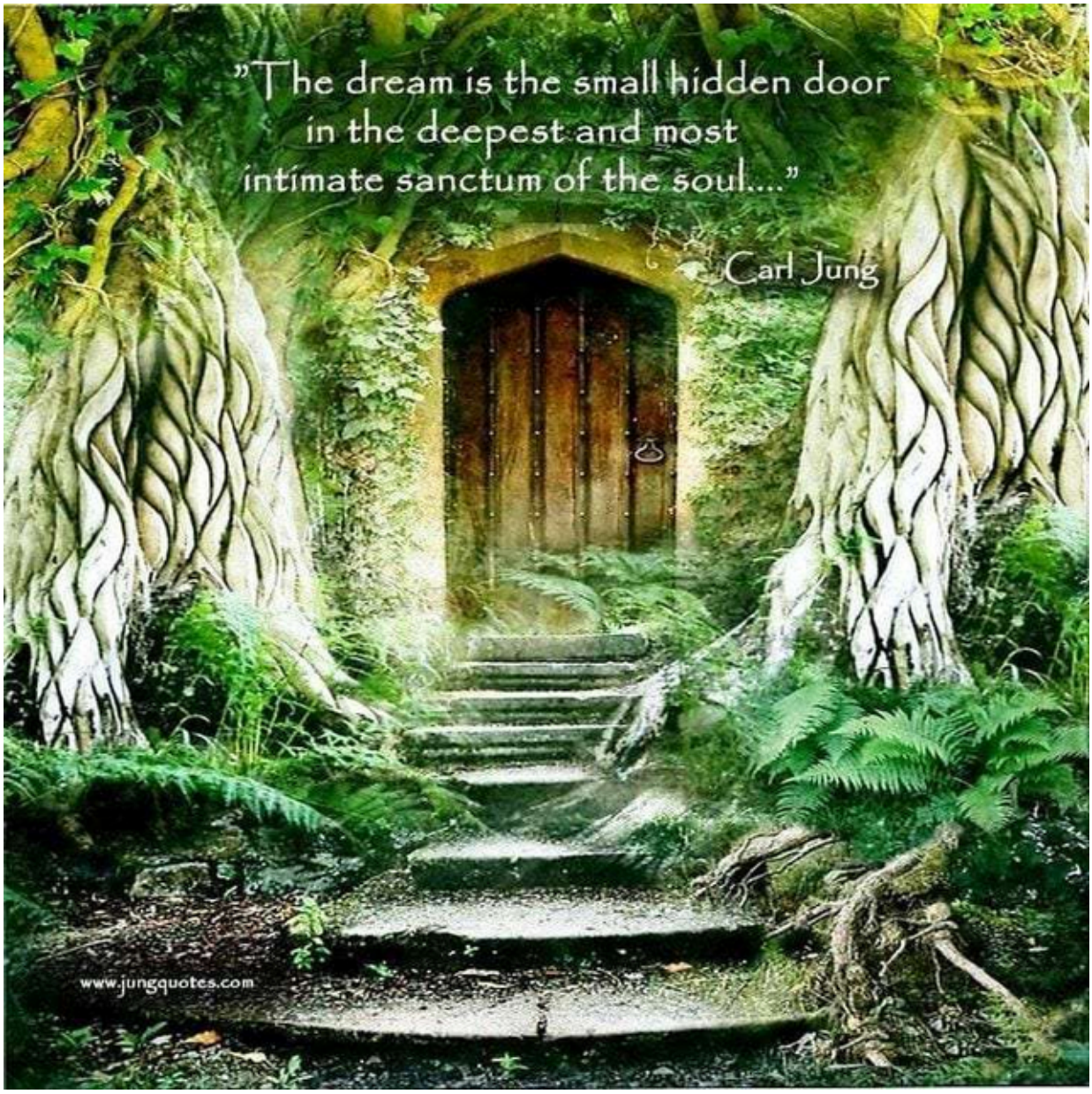
The great danger of all psychological helping professions is the potential to interfere with the other person's life. Think, for instance, of the idea of what is normal. A therapist may have an idea of normality and think the other person should become normal. That's interference, that's a power attitude. Perhaps destiny or God, or whatever you want to call the greater powers in the world, don't want this person to be normal. So how does he know that the patient ought to be normal? On top of that, what he thinks is normal? A therapist's bourgeois ideas of normality should not be forced upon a poor human being who is destined to be very different.

When a human being comes to you with a problem, if you're honest you have to say, "I have no idea where the problem comes from." Any ideas that you have about the patient are just prejudices. In fact, you have to say, "I have no idea why you have a psychological problem or even what the problem is. " We cannot know a human being's destiny. For instance, the

other day, I saw dreams of a little seven-year-old girl which were the dreams of a dying person. Now, actually she had had a cancer operation and will probably die within two or three years. I didn't know it when I saw the dreams. They were most unusual. She had the dreams of an old, wise personality. So you see, you cannot have theories about how a human life ought to be or should be. Dreams are the only things which come out of the patient himself, and if we try to understand the dreams with as few prejudices as possible, we may find out what the psychological depth of that patient tells him about himself. We, the psychotherapists, are only the dream translators.

Analysis amounts to saying to a man who is too juvenile, "Your own psychic depth thinks that you are a bit too juvenile, and that is damaging your health." That's not my opinion; that's what we have extracted from the man's dream. Often that hits home because the patient feels that it's not the analyst's opinion. When a dream is interpreted properly, it clicks with the analysand, and he says, "Yes, that's it. " He is impressed, and that is likely to give him the motivation to change his life. While if you advise the same man, "Listen, you are behaving too much like a young man and it's not good for your health," he won't listen, because he has heard all that before. You see, if his own dream laughs at him in this way, then there is a better chance that he will really change his behavior. I can tell you that in the actual case of the man who was too juvenile, he blushed, and that showed the message of his dream hit home.

And so, in our school, we follow the dreams. We work with the patient to discover their meaning and we leave it there. Working together in this way, the patient doesn't feel he has been put into the straitjacket of the analyst's conception of normality or adaptation. He follows his own inner intimations, what his own psyche tells him. So analysis is educating people to be able to hear their inner voice and follow it with the help of dreams. The Way of the Dream, Page 30-40

1. 

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Way-Dream-Conversations-Interpretation-Marie-Louise/dp/1570620369/ref=sr_1_1?crid=1EHHLBOLKO9NL&keywords=marie-Louise+von+franz+the+way+o

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1.1.23 Wolfgang Pauli: Observations on "Cosmic Rays" as Dream Symbol (2023-03-25 05:27)

[1]Carl Jung Depth Psychology Facebook Group

[2]Atom and Archetype: The Pauli/Jung Letters, 1932-1958

Pauli’s Observations on Cosmic Rays [Handwritten note from Pauli, undated]

OBSERVATIONS ON "COSMIC RAYS" AS DREAM SYMBOL.

I have long been familiar (U-15 years) with dreams in which other physicists (usually experts in the field of cosmic rays) conduct experiments with these rays (reflection, dispersion of rays, and similar things) .

Frequently, the rays are described as "dangerous; in that they can all cause "bum wounds" (like radioactive rays) .

As a protection against this, the physicists in the dreams indicate "asbestos sheets" (to insulate the body) or a "spin factor" (spin meaning "rotating on its own axis"; "spin factor" here being similar in meaning to "circumambulatio").

The "cosmic rays" in the dreams are not the real cosmic rays of physics.

They are actually supra-personal (archetypal) contents but not yet made
more specific.

The dreams under consideration seem to correspond to a relatively early stage of the confrontation of consciousness with other-as yet unknown-contents of this kind.

Let me give one example.

It contains a very favorable indication namely, the "fine structure" of the second line.

What this does is to indicate the beginning of an assimilation of an unconscious content

into consciousness.

Example: Dream 7 October 1949

"The physicist H. is present and says that his father is conducting experiments with cosmic rays. They will be made visible by having objects put in their way as obstacles. My wife and I are looking on. Lines appear on a photographic plate, more or less like this: My wife says that she finds it very interesting."

Comment (made at the time):

It is as if "contents" had been sent to me but ricochet off me (scattering), possibly to reappear elsewhere. Wolfgang Pauli, Atom and Archetype, Page 210

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Atom-Archetype-Letters-1932-1958-Updated/dp/069116147X/ref=sr_1_1?crid=3V4PUU5VVC28P&keywords=atom+and+archetype+the+pauli%2Fjung+letters

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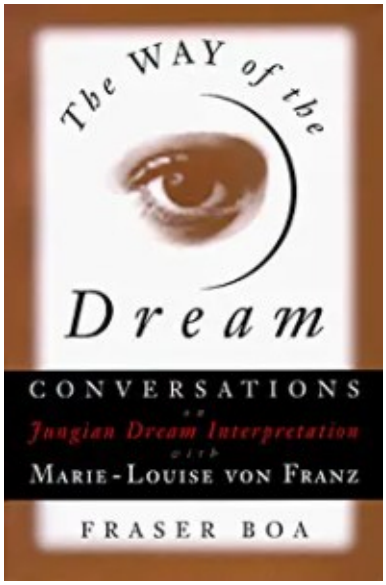
1.1.24 Marie-Louise von Franz: The Living Symbol (2023-03-26 09:01)

[1]Carl Jung Depth Psychology Facebook Group



[2]The Way of the Dream by Marie-Louise von Franz

Dr. von Franz, falling is a very common dream motif. We've all fallen in dreams. What is its symbolic meaning? Is it true that if we hit the ground in a dream, we're dead?

I have experienced falling and not being dead, being caught up or waking up before I hit the floor.

But, according to superstition, if you hit the floor, you are supposed to be dead.

No, no, no. It simply means a shock collision with reality. If you have dreams of falling, it means that somewhere you are too high up. Perhaps you have too high an opinion of yourself, or you have romantic, unreal ideas, or you are living in a make-believe world, or in a theory. Somewhere you are not in touch with reality. Sudden-fall dreams generally coincide with outer, deep disappointment when one is suddenly faced with naked reality as it is. That can be a deadly shock to the ego. One can be, so to speak, blotted out by it for a while. The ego is out. It has nothing to say. That is death by hitting the floor.

I remember a dream in which I was shot dead, stone cold dead, with one shot right through the heart. But my murderer fired four more shots. Each bullet he fired killed me anew. I remember thinking in the dream that it was pointless for him to continue, for I was already dead. He'd killed me with his first shot. What does it mean when the dreamer actually dies or is killed in a dream?

It always means that the ego attitude as it is at that moment has to go. I have had many dreams in which I was officially executed, generally by being beheaded. They stated very clearly that the head had to come off, that some intellectual attitude had to be sacrificed. But if you are shot, that's rather like being hit by something and means you need a shock to wake you up. The death of the dreamer in dreams means a radical, complete change where absolutely nothing of the old person or the old attitude is left. So if one dreams of being killed, executed, or shot or hanged or whatever the form of death, it always points to the coming of a radical change.

Rather than pursuing the meaning of various individual motifs, could we approach this sub;ect of symbols by first examining one particular symbol in depth and then demonstrate how that symbol communicates the unconscious in an actual dream. Let's focus on one of the ma;or symbols of our culture, the star. What aspect of the psyche has mankind pro;ected onto the stars to make them symbolic?

The realm of the stars was always looked at as the realm of eternal, divine beings. Therefore, in many parts of the world there is the folklore tradition that, when you see a star shoot down, that is the moment the soul comes to earth and the child is born. In China and in the old Roman Empire, when a remarkable personality died, the astrologers looked at the sky for a new star because they thought that the dying soul would return to the heavens and once again become a star.

Moreover, in the Egyptian death ritual, the prayer goes, "Let me become one of the un-setting stars which circles around the North Pole." The goal of the dead person was to become one of the never setting stars.

Also, in Egypt, the immortal, spiritual part of the psyche was represented by the so-called Ba, which was born either as a bird or as a star. It symbolized that part of the personality which outlasts death and after death accompanies the Sun God over the sky as a never setting star. So the star has to do with the eternity of the uniqueness of the personality. That has been projected into a star.

Does the star of Bethlehem have the same symbolic meaning?

That fits exactly into that context; namely, that when a remarkable, outstanding personality is born, a new, bright star appears in the sky.

That is how the Magi, the three kings, interpreted it at once. When they saw the star of Bethlehem, they knew that some outstanding, important personality was born on earth, and that is why they went to see the child. That fitted the general viewpoint of the time. A new star meant that somewhere somebody-an emperor, a great ruler, or a personality who would change the whole fate of mankind-had come to earth.

Now let's look at a dream in which the star is the central image. This dream comes from The Gilgamesh Epic and is one of the oldest recorded dreams of mankind. Gilgamesh was king of the Sumerian walled city of Uruk. He was a powerful ruler in the ancient world, and his dream was considered important enough to be inscribed in stone. Here is the dream of King Gilgamesh:

In the middle of the night I walked proudly up and down among my people. There were stars in the sky. Suddenly, one of the stars of the sky-god Anu fell upon me. I tried to lift it, but it was too heavy for me. All Uruk assembled around this star, and the people kissed its feet.

This dream is about forty-six hundred years old. Still today we can find modern parallels, for the language of the unconscious has changed much less than the language of human consciousness. So if we interpret this dream from a modern standpoint, we could say that up to the moment before the star fell upon Gilgamesh, he fulfilled the collective role of the king. He was the hero-king. He is typical of a man who ambitiously and successfully follows a collective pattern. Nowadays, he might be a great politician or a movie star-a man who has followed up certain collective alleys and reached a goal. Looked at from within, such a person reacts in a very collective way fulfilling a collective role of power. They are not generally very individual.

The star, on the contrary, represents his uniqueness-every soul has one star in heaven. We can say that up to the appearance of the star Gilgamesh, with all his collective power achievement, had not done anything unique. On the contrary, he had only fulfilled the typical pattern of a hero-king. Then, probably about the middle of life (because that's when it most frequently occurs), something changes.

While he is walking around among his subjects, proud of his own power position, a star falls from the sky onto his back. It turns out to be a very heavy load. That is the moment when his unique destiny befalls him, literally falls on his back. That means that just as Christ had to carry his cross, Gilgamesh now has to carry the burden of having to become the unique, chosen individual he was meant to be, a task which he has avoided by being an ambitious, collective man.

Now the star also means the immortal soul of man. For instance, in Egypt that part of man which survives after death is the Ba soul and is drawn as a star. It is the eternal kernel of the human psyche and has always represented the unique, eternal man within us. And so he has now to follow his unique destiny instead of fulfilling a collective role. And this proves to be no glorious call, but a heavy burden to him.

Until the star fell upon him, Gilgamesh thought he was a great man. He was a king, he was a hero, he .was the fortress of his people. But now he has to see that that is not much. What the people worship is that star stone, that greater thing in him and not his collective power. In the dream, the people kiss the star's feet and not the feet of Gilgamesh. They prostrate themselves before the star, which is his true greatness. So that in the dream there is also a little teaching for Gilgamesh: "Don't take all the honor and all the compliments the people give you for yourself. It is that star upon. you they worship. It's your necessity to become a unique individual. That's what they worship in you-not you. And that is your heaviest load. " And so from then on in the epic, Gilgamesh becomes the servant of his unique, heroic task, which is the search for his immortality.

Why is it that so few people follow their own star? Why is the star such a heavy burden?

Because following your own star means isolation, not knowing where to go, having to find out a completely new way for yourself instead of just going on the trodden path everybody else runs along. That's why there's always been a tendency in humans to project the uniqueness and the greatness of their own inner self onto outer personalities and become the servants, the devoted servants, admirers, and imitators of outer personalities. It is much easier to admire a great personality and become a pupil or follower of a guru or a religious prophet, or an admirer of a big, official personality-a president of the United States-or live your life for some military general whom you admire. That is much easier than following your own star.

What type of person attracts the projection of the star?

If a person has by birth some outstanding qualities, intelligence or some other talents, he or she often attracts the projection of the star. These gifted people are subject to projections, and the devotion of others created a temptation for them to develop an inflation. Now, an inflation means an overestimation of oneself. Instead of saying, "My talent isn't me and my intelligence isn't me; I have been born with a good computer and that's all there is to it-there is no merit," such people would tend to identify with their gifts and get blown up. Inflation means to be blown up like a balloon. Whenever people have a success, you see inflation on a minor scale, for they afterwards display arrogant, condescending mannerisms. Naturally many people who have made history were inflated. Some Roman emperors, for instance, suffered from what one calls the madness of Caesars.

Infiation, then, is having an unrealistic opinion of oneself. But is it possible not to be infiated? Can people accurately estimate their own self-worth?

Well, the difficulty is that nobody has by nature a very good estimation of his own value. Nobody knows how much or how little he or she is worth. I mean, ask anybody, "Now, honestly, are you a great person or are you a small person? How small or how great are you compared to others?" Anybody would have to admit that he has no idea. It is a subjective

feeling. Either one has an inferiority feeling and feels oneself the least worm on earth, or one has a superiority complex and feels oneself elected far above the average. Most people switch back and forth between these two. In neurotics it's extreme, and in normal people it's less extreme, but everybody has days when one feels below the weather and a nobody, and days when one feels on top of the world. That is the natural swing back and forth, and one could call a personality normal when the estimation of oneself approximates who one is, what one has achieved, how the surroundings appear, and so on. But it's a very indefinite thing, really.

Any lack of balance in this respect, either too far below or too far above the mark, has an irritating effect upon the surroundings. To know if one has an inflation, a person has only to see if he or she gets on other people's nerves. If so, one is probably a bit overestimating oneself, or underestimating oneself, for with an inflation a person may have·feelings of either superiority or inferiority. Feelings of inferiority are just a veiled inflation. If one feels inferior, that's really ambition; a person wants to be more than one is. One wants to be a great person and knows one isn't. Inferiority is also inflation and therefore gets on people's nerves.

Sometimes people come in and say, "Oh well, you know, I can't do it. How do you think I can do this? You know, I'm not capable, I'm so stupid, I can't think," and so on. Then I say, "Now, stop that nonsense. Get on with your job." They are really making a conceited dance out of calling themselves inferior and incapable. It has a very irritating effect. So the only measure one can have, in the last view of life, before God, so to speak, is that nobody knows who is important or who is not important.

We've talked about the danger of infiation for the person who attracts the pro;ection of the star. But what happens to the person who does the proiecting, who pro;ects his or her own star onto someone else, who pro;ects the Self onto another person?

Let's first see the positive side. If the Self is projected, one falls into a tremendous state of admiring the person onto whom one projects the Self, a kind of incredible fascination and devotion to that person, and that can have the advantage of learning from it. If one projects the Self onto somebody who is really wise or superior, one can learn a lot. That is the secret of many miraculous cures; people project the Self onto a healer personality, and by the incredible fascination and faith they have in that healer, they are cured of all sorts of psychological or psychosomatic illnesses. So it serves as a vehicle for healing the individual. Much more frequently, however, this fascination is nega tive and leads to an infantile giving up of oneself, and being, so to speak, flat on one's belly before the other person, worshiping the great leader, or the great spiritual guru, or whatever. By this projection one loses oneself in an infantile way and remains infantile. Such people are often very fanatical in their admiration, defending that person against enemies, and basking in the glory of their master through an identification. The projection saves them from making an effort them selves.

The great man or the great woman out there is going to do it all for them, and their task is only to applaud and admire. They have to make no effort to become more intelligent or wiser or more independent themselves. Such a projection can just annihilate the personality. Naturally it also depends upon the person onto whom the projection of the Self falls. If that person has an inflation and misuses the power to breed admirers and followers, it has disastrous consequences. But I know that in the Far East there are masters who know about the dangers of infantile dependence and won't accept the projection. They send those novices and pupils back to their own inner task.

The psychology of an individual is o﷿en re'fl.ected in a society. What happens, then, when an entire group collectively pro;ects the Self onto one individual?

Well, then you have monarchies or dictatorships. The kings of all countries, down to the chief of a primitive tribe, are carriers of the symbol of the Self. The advantages are that such a tribe or population has a unifying symbol which holds them together. It is a deeply rooted need in man to project such a living symbol of the Self. That's why a king has to be very virtuous and generous. He has to display all the qualities of a superior man. Whether he can or can't is another question. But that's what's expected from him. And if you look at the history ofkingship it goes much deeper. In primitive tribes they believe the king, or what we usually call the chief, is the actual life of the tribe and therefore, if the chief becomes impotent, he is killed. Otherwise the whole tribe would become impotent and the fertility of the fields would stop. He is the guarantee of life.

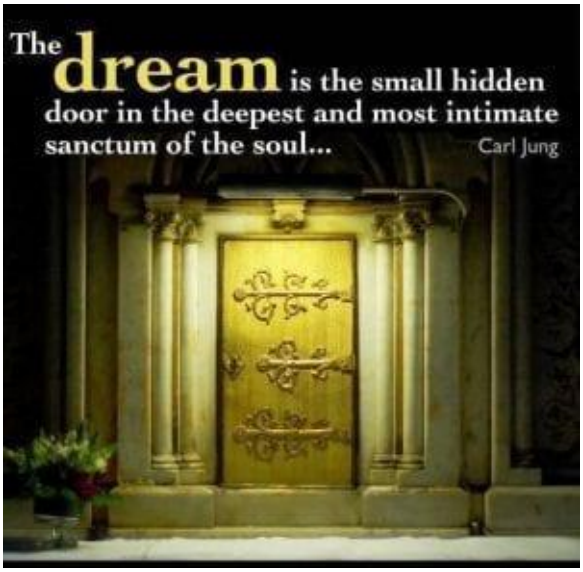
If a primitive chief falls ill, he is executed, because one cannot have a sick king. He is the life principle. He is the incarnation of the divine, totemic principle of the tribe. That is, a projected symbol of the Self. And because there is this need, when the monarchies were largely abolished, dictators like Napoleon or Hitler received the projection. This shows that people need to project the Self onto some leader figure, But this is an infantile gesture and occurs because we want to remain children. We don't want to take the responsibility.

Democracy is a very difficult task, because it puts political responsi bility on the individual and most people don't want to take it. Here in Switzerland, only about twenty-five percent of the population vote. The others do not want to be bothered. They don't want to wrack their brains; they prefer to think that the father state will do it for them .

"After all," they say, "we do have a group of leaders, and they are father figures, and they are the Self, and they will do it all right. " It's simply just mental and psychological laziness.

Laziness?

When people try to evade problems, you first have to ask if it is not just laziness. Jung once said, "Laziness is the greatest passion of mankind, even greater than power or sex or anything." The Way of the Dream, Page 42-54



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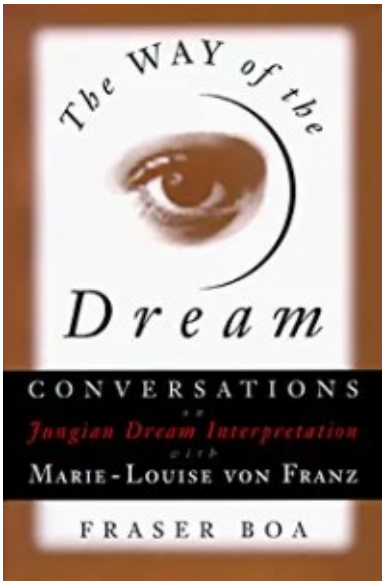
1.1.25 Marie-Louise von Franz: The Ladder to Heaven (2023-03-27 09:04)

[1]Carl Jung Depth Psychology Facebook Group



[2]The Way of the Dream by Marie-Louise von Franz

Dreams of Our Culture

The Ladder to Heaven

Dr. von Franz, let's further explore the symbolic approach to dream interpretation by looking at some biblical dreams. Perhaps you will explain as we go along how these symbols can be read today in just the same way as they were by those ancient peoples.

First, a dream that determined the course of Judaic history, the dream of Jacob's ladder:

And Jacob dreamed that there was a ladder reaching from the earth up to heaven. And the angels of the Lord were ascending and descending on it. The Lord stood above the ladder and said, "The land on which you lie I will give to you and your descendants, and by your descendants shall all the families of the earth bless themselves. Behold, I am with you, and will keep you wherever you go. "

Jacob's dream is one of the examples often cited by theologians to justify taking dreams seriously. There are others in the Bible which were taken as proof that God sends dreams. These theologians even speak of God-sent dreams.

Now, as the sun is setting, Jacob gets near to a place called Haran. It is dark and he lies down and puts a stone as a pillow under his head. That specific place is mentioned again at the end of the text; Jacob says that it is truly the house of God.

This is one of the oldest beliefs of mankind, that in the landscape there are certain places where one has either communication with the upper deities or with the lower deities. For

instance, a dark chasm or a hole in the ground was generally looked at by primitive tribes as the entrance to the underworld where one communicates with the gods below. It's the place where the dead disappear, or the souls of the children come up, and so on. And then other places, especially mountaintops, are places where there is a special communication with the gods above. Think of Moses and Sinai, for instance. On the mountaintops you are closer, so to speak, to the upper gods. That's why Zeus lives on Mount Olympus. In Greece all gods and goddesses lived on high mountains, they live in other special places.

Now, Jacob didn't know that this was a sacred place. He concluded that from his dream. He said, "This must be a sacred place I am in because the dream has come to me. "

That touches a mystery which we haven't yet solved; namely1 we project our soul into a landscape. There is a complete soul geography in the world. Every nation and every civilization has such a geography. They have a place where one communicates with the gods above, a place where one communicates with the gods below, a place where there are good spirits, and a place where there are evil spirits. It is as if original man's unconscious psyche were spread all over the landscape. Certain places even cause us to shudder.

The Romans still believed that there was a spirit to a place. They called it the genius loci. When, for instance, they built a house or they made a garden, they always placed a little statue of a phallic symbol there to signify the spirit of the place: "May the spirit of the place be benevolent to me." And even today, if you go through a landscape with an open heart, you will notice that there are places you feel good and you feel uneasy and would like to leave. You don't know why.

The same thing exists in a house. Even domestic animals have favorite places where they lie, and others where they won't go even if you think they are suitable. One can rationalize and say it is because there is a cold draft or something like that, but that isn't always so. There are times when there is no rational reason. The animals just feel psychically comfortable in certain places and not in others. And we are just the same. We have our favorite comers, and we are angry if someone else sits there. We are exactly like dogs. So Jacob hit upon such a spot, a sacred place where, speaking psychologically, his soul could open in a dream to a divine influence. He put a stone under his head and went to sleep.

Now, the stone is one of mankind's oldest symbols of the sacred. From the study of existing original tribes and archeological excavations, we know that original man probably worshiped stones. Certain stones were felt to contain sacred powers. For instance, still today the Australian aborigine believes that the spirits· of the ancestor gods live in certain stones, and if a woman passes by these stones she can conceive a child. A child comes into her womb from these stones. The same was true for the Germans. They thought that the souls of newborn children came out of the tombstones on the graves of their ancestors. These ancestors would jump from the stones into the women's wombs and impregnate them. So the stone is a place where human life originates. It is very similar to the star; the eternal, everlasting substance of the human being was projected into the stone.

Now, with the sacred stone under his: head as a kind of fetish which connected him with the Beyond, Jacob went to sleep as the sun set. The setting of the sun could be interpreted as going to sleep, the blocking out of consciousness. He went deeply into the unconscious, and in that moment he saw a ladder going up to the sky. Jacob's famous ladder on which angels go up and down symbolizes a continuous connection with the realm of the

gods. For instance, shamans in their initiation climb into what they say is the sky, although in reality it's only a few meters. The tree or ladder or rope which they climb is their connection to that ghost world, the world of the gods.

Also, the medicine men in Tibet and ancient China were called the masters of the cord, because only they could make that connection. Only they could climb up to the sky. In other places it was a tree that they climbed. Each was simply a means to go up, step by step, and make a connection with the divine world. Later in the Renaissance in the seventeenth century, Jacob's ladder was interpreted symbolically as being the sounds and vowels of human speech, or the different qualities of the world, or the different numbers of the world. The basic idea of different systems of thought was projected onto the ladder. But in all these cases the ladder symbolized a continuous, constant connection with the divine powers of the unconscious. We could say the dream itself is such a ladder. It connects us with the unknown depth of our psyche. Every dream is a rung on a ladder, so to speak.

In that sacred place the Lord predicts Jacob's future to him. At that time dreams were mostly used as a means of predicting and knowing the future, and the Lord here predicts to Jacob that he and his descendants will spread over the earth and that the Lord will be with them. This confirmation that God is with him gives the fleeing boy the courage to go on. That's why when he wakes up, he calls this place the House of the Lord, Bethel, and puts a stone there as a mark. That's an age-old habit of mankind. Stones have always been markers of sacred places, and they still are.

When you use the word God, what do you mean psychologically?

Psychologically, I am using the word to mean anything which over whelms us so completely that our genuine reaction is to prostrate ourselves to the floor, to venerate it, to fear it. It's that which is fascinating or frightening in a sort of blissful rapture. Anything which sweeps a human being completely off his feet. That has always been called God.

Are you using the word gods in the same way?

In the same way, yes. The difference is that polytheistic religions characterize different ways of being overwhelmed. If you are over whelmed by terror, then it is Shiva the destroyer; if you are over whelmed by bliss, then it is Vishnu. But in all polytheistic religions there are always assurances that really all those many gods are in fact just one.

And in a monotheistic religion, there is a secret polytheism. There are really many gods. For instance, in Christianity we have the Trinity and saints and angels. So that monotheism and polytheism penetrate each other. Sometimes the accent is more on the one who is also many, and sometimes the accent is on the many who are also one .

Do you think the gods are alive and well in suburbia?

Nowadays the gods are just where one doesn't expect them. They are mostly in addictions: the bottle of alcohol or some other drug. Wotan, the God of Rage; is, for instance, in a terrorist. He is simply dedicated to an overwhelming rage. The rage has him; he has not the rage. Rage is his God. So we have endless number of gods, but, because we don't venerate them or even look at them, they are mostly nasty. That's why when someone has his god in a brandy bottle, he must find a relationship to a spiritual god. He must drive out the negative

spirit by a positive spirit.

In Jacob's time, angels were the messengers of God. Obviously back then people believed in angels. What aspect of the unconscious do they personify? Where do we see angels today?

Well, I can tell you what happened to my friend, Miss Hannah. We were driving into town and suddenly she stepped on the brakes so hard that I flew into the window. When I looked up, there was nothing in front of us. At that moment, a child jumped out from behind a parked car and ran right in front of our car. But we had already stopped. I said to Miss Hannah, "How on earth did you do that? The child wasn't visible when you stopped. It wasn't yet visible at all. " And she said, "Something in me told me, 'Brake at once, brake at once. ' I don't know what that was." Now, ancient man would have said, "My protecting angel told me that. " It was as if a benevolent presence had interfered. Miss Hannah had no idea why she braked. She just felt as if a voice in her car was saying, "Brake, brake!" and she did.

You often hear stories of people who miraculously survive an accident. Someone falls off a roof and gets caught up by a tree branch, or has a bad car accident and theoretically should be dead, but is practically unhurt. That experience makes them feel that there was some intentional or meaningful agency at work which helped them or saved their lives. Moreover, the presence was not just a mechanism, because it acted with intelligence. That's why they feel as if it is a personality helping them, something personal, something protecting and personal.

We have also, naturally, evil angels, who can lead us down the road to destruction. But generally the idea of angels comes from miraculous experiences in which we feel that some intelligent agency beyond us has helped us. We feel a presence. Angels are also related to the idea of the double. Most primitive people believe that humans are split as long as they live on the earth. They believe that they have a greater personality, an invisible double living somewhere in the bush, or invisibly accompanying them from behind. This double appears at certain moments. Today we would say that's the personification of the unconscious. If they see that double in outer reality, then the primitives say it is a symptom of death. So if a primitive is saved in such a miraculous away from an accident, he would think that his double had done it. The double and the protecting angel have a lot to do with each other.

To experience an angel is to experience that something more intelligent and greater than your ego is alive in you. It sometimes arranges your fate against your own will and may make you do things you do not plan. That is an experience I think everybody has had in their life at some point. Naturally, in higher religions that experience was transformed into the teachings that there are angels, that everybody has a good protecting angel and sometimes also an evil seductive angel. It is the battle of half-personified powers in our unconscious, for which we are not responsible. They were understood as messengers of God. Primitive man thought that God could not look after everything Himself, so the angels are His delegates who look after His creatures.

Many medieval paintings have angels as the messengers of dreams.

They show a protecting angel bringing a dream to a sleeping person.

Yes, the angel was very often understood as being the personified essence of a dream,

because, you see, dreams also save our lives. Sometimes we have a warning dream, and if we attend to it we can avoid all sorts of disaster. For instance, I would never take a flight if I had a disastrous dream the night before, because I think that, if the unconscious took the trouble to give me a warning dream, I should attend to it.

We cannot explain this, but our unconscious does know more than we know. It, is as if the unconscious is expanded into nature.

Jacob accepted the authority of the voice that spoke to him in his dream and thereby his personal destiny was determined. If the inner authority remains unconscious, can it be projected onto a cause or an ideology which will then become the goal of the person's life?

Yes, you can either project it onto the personality of a spiritual or worldly leader, or it can become an ideology, an ism or a religious conviction, which you then accept as the highest goal and the deter mining factor of your life. That is just as possible\e. That's why wherever you have fanatical beliefs, be it in religion or in ideological systems, you have this projected outer star, so to speak, which you follow.

Can you give some examples of leaders onto whom people have projected the star?

Hitler was a malevolent star whom thousands of Germans followed, and Christ was a beneficent star whom millions followed. Naturally, there are false prophets and true prophets, good leaders and bad leaders. History finally decides.

You have the same situation when somebody elects a guru, or has too great a transfer-ence on a psychotherapist. The star, the uniqueness of the personality, is projected and one is fascinated by the person out there instead of following one's inner authority.

How does this apply to movie stars?

Teenage girls around the world try to dress in the same way as a feminine movie star and try to style their hair in the same way. She is their star, their ideal, the feminine personality they would like to become, and therefore they try to imitate it. It's the same with male movie stars. Boys imitate them. The "stars" represent the ideal, and as the ideal changes, there are always new stars with a new style which then appeals to a new generation.

Is this a good thing or a bad thing, or just a phenomenon?

I think it neither a good thing nor a bad thing. It depends on what one does with it. For instance, if the British hadn't projected their star on Churchill during the last world war they probably would not have stood up through the ordeal. Their complete belief in him gave them the courage to face those very dark times. So Churchill, being the star of the British nation, saved the British nation. In that case it had a beneficent effect. The Way of the Dream, Page 51-64

Jacob's ladder, of the Old Testament, was often used to symbolize this climbing in stages up to the unio mystica with God.

—Carl Jung, Ignatius Loyola Spiritual Exercises, Page 9

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Way-Dream-Conversations-Interpretation-Marie-Louise/dp/1570620369/ref=sr_1_1?crid=1EHHLBOLKO9NL&keywords=marie-Louise+von+franz+the+way+o

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1.1.26 Mustard Seed by Meister Eckhart (2023-03-28 09:06)

[1]Carl Jung Depth Psychology Facebook Group

[2]Meister Eckhart - Grain of the Mustard Seed

Mustard Seed by Meister Eckhart

I.

In the Beginning

High above understanding

Is ever the Word.

O rich treasure,

There the Beginning always bore the Beginning.

O Father’s Breast,

From thy delight

The Word ever flows!

Yet the bosom

Retains the Word, truly.

II.

From the two as one source,

The fire of love.

The bond of both,

Known to both,

Flows the All-Sweet Spirit

Co-equal,

Undivided

The Three are One.

Do you understand why? No.

It best understands itself.

III.

The bond of three

Causes deep fear.

Of this circle

There is no understanding.

Here is a depth without ground.

Check and mate

To time, forms, place!

The wondrous circle

Is the Principle,

Its point never moves.

IV.

The mountain of this point

Ascend without activity.

O intellect!

The road leads you

Into a marvelous desert,

So broad, so wide,

It stretches out immeasurably.

The desert has,

Neither time nor place,

Its mode of being is singular.

V.

The good desert

No foot disturbs it,

Created being

Never enters there:

It is, and no one knows why.

It is here, it is there,

It is far, it is near,

It is deep, it is high,

It is in such a way

That it is neither this nor that.

VI.

It is light, it is clear,

It is totally dark,

It is unnamed,

It is unknown,

Free of beginning or end.

It stands still,

Pure, unclothed.

Who knows its dwelling?

Let him come forth

And tells us what sort it is.

VII.

Become like a child,

Become deaf, become blind.

Your own something

Must become nothing;

Drive away all something, all nothing!

Leave place, leave time,

Avoid even image!

Go without a way

On the narrow path,

Then you will find the desert’s track.

VIII.

O my soul,

Go out, let God in!

Sink all my something

In God’s nothing.

Sink in the bottomless flood!

If I flee from You,

You come to me.

If I lose myself,

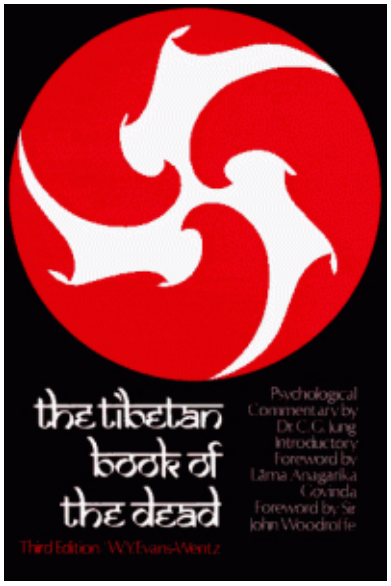
Then I find You,

O Goodness above being!

1. https://www.facebook.com/groups/56536297291/
2. https://thevalueofsparrows.wordpress.com/2017/06/14/poetry-mustard-seed-by-meister-eckhart/

1.1.27 The Law, Judgement, Punishment and Hell in Buddhism -"The Tibetan Book of the Dead" (2023-03-29 01:53)

[1]Carl Jung Depth Psychology Facebook Group



THE TRANSLATOR AND THE EDITOR IN GANGTOK, SIKKIM

[2]The Tibetan Book of the Dead

Be not fond of the dull, smoke—coloured light from Hell.

That is the path which openeth out to receive thee because of the power of

accumulated evil karma from violent anger.

If thou be attracted by it, thou wilt fall into the Hell—Worlds; and, falling therein, thou

wilt have to endure unbearable misery, whence there is no certain time of getting out. That being an interruption to obstruct thee on the Path of Liberation, look not at it; and avoid anger.

Be not attracted by it; be not weak. Believe in the dazzling bright white light; [and] putting thy whole heart earnestly upon the Bhagavān Vajra—Sattva, pray thus :

‘Alas! when wandering in the Sangsāra because of the power of violent anger,

On the radiant light—path of the Mirror—like Wisdom,

May [I] be led by the Bhagavān Vajra—Sattva,

May the Divine Mother Māmaki be [my] rear—guard;

May [I] be led safely across the fearful ambush of the Bardo; And may [I] be placed in the state of the All—perfect Buddhahood.

Praying thus, in intense humble faith, thou wilt merge, in rainbow light, into the heart of the Bhagavān Vajra—Sattva and obtain Buddhahood in the Sambhoga—Kaya> in the Eastern Realm called Pre—eminently Happy. The Tibetan Book of the Dead, Page 253-254

The Dorje-The Lamaic Sceptre

Worship having been offered to the Trinity, and the prayer invoking the aid of the Buddhas and Bodhisattvas having been recited, then, calling the deceased by name, three or seven times, speak thus:

O nobly—born, listen thou well, and bear at heart that birth in the Hell—world, in the Zføw—world, and in this Bardo—body is of the kind called supernormal birth.

Indeed, when thou wert experiencing the radiances of the

Peaceful and the Wrathful, in the Chónyid Bardo, being unable to

recognize, thou didst faint away, through fear, about three 2and one

—half days [after thy decease] ; and, then, when thou wert recovered from the swoon,

thy Knower must have risen up in its primordial condition and a radiant body, resembling the former body, must have sprung forth—as the Tantra says,

’Having a body [seemingly] fleshly [resembling] the former and that to be produced,

Endowed with all sense—faculties and power of unimpeded motion,

Possessing karmic miraculous powers,

Visible to pure celestial eyes [of Bardo beings] of like nature’

Such, then, is the teaching. The Tibetan Book of the Dead, Page 305

The Great Mandala of the Peaceful Dieties

That [radiant body]—thus referred to as [resembling] ‘the former and that to be produced’ (meaning that one will have a body just like the body of flesh and blood, the former human, propensity body)—will also be endowed with certain signs and beauties of perfection such as beings of high destiny possess.

This body, [born] of desire, is a thought—form hallucination in the Intermediate State, and it is called desire—body.

At that time—if thou art to be born as a deva —visions of the Deva—world will appear to thee; similarly—wherever thou art to be born—if as an asura, or a human being, or a brute, or a preta, or a being in Hell, a vision of the place will appear to thee.

Accordingly, the word ‘former’ [in the quotation] implieth that prior to the three and one—half days thou wilt have been thinking thou hadst the same sort of a body as the former body of flesh and blood, possessed by thee in thy former existence because of habitual propensities; and the word “produced’ is so used because, afterwards, the vision of thy future place of birth will appear to thee.

Hence, the expression as a whole, ‘former and that to be produced’, referreth to these [i.e. the fleshly body just discarded and the fleshly body to be assumed at rebirth]. The Tibetan Book of the Dead, Page 305-306

The Great Mandala of Knowledge of the Wrathful Dieties

Thou, because of thy vision not being purified, mayst be inclined to grow very angry a t their actions and bring about, at this moment, thy birth in Hell: whatever those left behind thee may be doing, act thou so that no angry thought can arise in thee, and meditate upon love for them. The Tibetan Book of the Dead, Page 320-321

The JudgementDescribed on pages xxx—xxxiii, 35—8, 165—y, 240.

Furthermore, even if thou feelest attached to the worldly goods thou hast left behind, or, because of seeing such worldly goods of thine in the possession of other people and being enjoyed by them, thou shouldst feel attached to them through weakness, or feel angry with thy successors, that feeling will affect the psychological moment in such a way that, even though thou wert destined to be born on higher and happier planes, thou wilt be obliged to be born in Hell, or in the world of pretas [or unhappy ghosts]. On the other hand, even if thou art attached to worldly goods left behind, thou wilt not be able to possess them, and they will be of no use to thee. The Tibetan Book of the Dead, Page 320-321

The Tibetan Wheel of the Law.

O nobly—born, listen. If thou desirest to know what those six lights are: there will shine upon thee a dull white light from the Deva—world, a dull green light from the Asura— world, a dull yellow light from the Human—world, a dull blue light from the Brute—world, a dull red light from the Preta— world, and a smoke—coloured light from the Hell—world.

At that time, by the power of karma thine own body will partake of the colour of the light of the place wherein thou art to be born. The Tibetan Book of the Dead, Page 325

Formerly it had been a human being, but now if it have become a dog it findeth itself undergoing sufferings in a dog's kennel; or [perhaps] as a young pig in a pigsty, or as an ant in an ant—hill, or as an insect, or a grub in a hole, or as a calf, or a kid, or a lamb, from which shape there is no [immediate] returning.

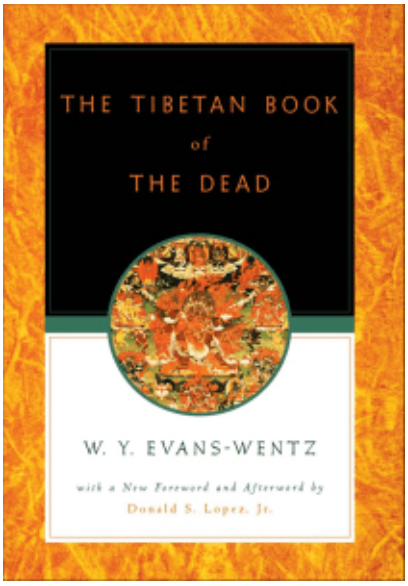
Dumbness, stupidity, and miserable intellectual obscurity are suffered, and a variety of sufferings experienced. In like manner, one may wander into hell, or into the world of unhappy ghosts, or throughout the Six Lokas, and endure inconceivable miseries. The Tibetan Book of the Dead, Page 332

If to be born in Hell, songs [like wailings], due to evil karma will be heard.

[One will be] compelled to enter therein unresistingly.

Lands of gloom, black houses and white houses, and black holes in the earth, and black roads along which one hath to go, will appear.

If one goeth there, one will enter into Hell; and, suffering unbearable pains of heat and cold, one will be very long in getting out of it Go not there into the midst of that. The Tibetan Book of the Dead, Page 339



1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Tibetan-Book-Dead-After-Death-Dawa-Samdups/dp/0195133129/ref=sr_1_2?crid=3RWZUVCBOH4YY&keywords=tibetan+book+of+the+dead+w.y.+evans-wentz

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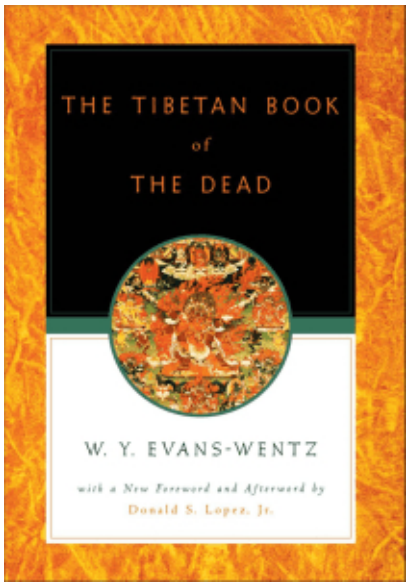
1.1.28 The Dawning of the Wrathful Deities From the Eighth to the Fourteeth Day (2023-03-30 06:03)

[1]Carl Jung Depth Psychology Facebook Group

[Punishment and Hell are not unique nor inventions or creations of Christianity. They are also found within the venerable Buddhist text of The Bardo Thodol aka The Tibetan Book of the Dead.]



[THE DAWNING OF THE WRATHFUL DEITIES, FROM THE EIGHTH TO THE FOURTEENTH DAY]

[INTRODUCTION]

Now the manner of the dawning of the Wrathful Deities is to be shown.

In the above Bardo of the Peaceful [Deities] there were seven stages of ambuscade.

The setting—face—to—face at each stage should have [caused the deceased] to recognize either at one or another [stage] and to have been liberated.

Multitudes will be liberated by that recognition; [and] although multitudes obtain liberation in that manner, the number of sentient beings being great, evil karma powerful, obscurations dense, propensities of too long standing, the Wheel of Ignorance and Illusion becometh neither exhausted nor accelerated.

Although [all be] set face—to—face in such detail, there is a vast preponderance of those who wander downwards unliberated.

Therefore, after the cessation [of the dawning] of the Peaceful and the Knowledge—Holding Deities, who come to welcome one, the fifty—eight flame—enhaloed, wrathful, blood—drinking deities come to dawn, who are only the former Peaceful Deities in changed aspect—according to the place [or psychic—centre of the Bardo—

body of the deceased whence they proceed] ; nevertheless, they will not resemble them.

This is the Bardo of the Wrathful Deities; and, they being influenced by fear, terror, and awe, recognition becometh more difficult.

The intellect, gaining not in independence, passeth from one fainting state to a round of fainting states.

[Yet], if one but recognize a little, it is easier to be liberated [at this stage].

If it be asked why? [the answer is]:of the dawning of the radiances—[which produce] fear, terror, and awe—the intellect is undistractedly alert in one—pointedness; that is why.

If at this stage one do not meet with this kind of teaching, one's hearing [of religious lore]—although it be like an ocean [in its vastness]—is of no avail.

There are even discipline—holding abbots [or bhikkhus and doctors in metaphysical discourses who err at this stage, and, not recognizing, wander into the Sangsāra.

As for the common worldly folk, what need is there to mention them!

By fleeing, through fear, terror, and awe, they fall over the precipices into the unhappy worlds and suffer.

But the least of the least of the devotees of the mystic mantrayāna doctrines, as soon as he sees these blood—drinking deities, will recognize them to be his tutelary deities, and the meeting will be like that of human acquaintances.

He will trust them; and becoming merged into them, in at—one—ment, will obtain Buddhahood.

By having meditated on the description of these blood—drinking deities, while in the human world, and by having performed some worship or praise of them; or, at least, by having seen their painted likenesses and their images, upon witnessing the dawning of the deities at this stage, recognition of them will result, and liberation.

In this lieth the art.

Again, at the death of those discipline—holding abbots and doctors in metaphysical discourses [who remain uninstructed in these Bardo teachings], however assiduously they may have devoted themselves to religious practices, and however clever they may have been in expounding doctrines while in the human world, there will not come any phenomenal signs such as rainbow—halo [at the funeral—pyre] nor bone—reliques [from the ashes].

This is because when they lived the mystic [or esoteric] doctrines were never held

within their heart, and because they had spoken contemptuously of them, and because they were never acquainted [through initiation] with the deities of the mystic [or esoteric] doctrines; thus, when these dawn on the Bardo, they do not recognize them. Suddenly [seeing] what they had never seen before, they view it as inimical; and, an antagonistic feeling

being engendered, they pass into the miserable states because of that.

Therefore, if the observers of the disciplines, and the metaphysicians, have not in them the practices of the mystic [or esoteric] doctrines, such signs as the rainbow—halo come not, nor are bone—reliques and seed—like bones ever produced [from the bones of their funeral—pyre]:l these are the reasons for it.

The least of the least of mantrayānic [devotees],—who may seem to be of very unrefined manners, unindustrious, untactful, and who may not live in accordance with his vows, and who in every way may be inelegant in his habits, and even unable, perhaps, to carry the practices of his teachings to a successful issue,—let no one feel

disrespect for nor doubt him, but pay reverence to the esoteric [or mystic] doctrines [which he holdeth].

By that, alone, one obtaineth liberation at this stage.

Even though the deeds [of one paying such reverence] may not have been very elegant while in the human world, at his death there will come at least one kind of sign, such as rainbow—radiance, bone —images, and bone—reliques.

This is because the esoteric [or mystic] doctrines possess great gift—waves.

[Those of, and] above, the mystic mantrayānic devotees of ordinary [psychic development], who have meditated upon the visualization and perfection processes and practised the essences [or essence mantras] need not wander down this far on the Chönyid Bardo.

As soon as they cease to breathe, they will be led into the pure paradise realms by the Heroes and Heroines and the Knowledge—Holders.

As a sign of this, the sky will be cloudless; they will merge into rainbow radiance; there will be sun—showers, sweet scent of incense [in the air], music in the skies, radiances; bone—reliques and images [from their funeral—pyre].

Therefore, to the abbots [or discipline—holders], to the doctors, and to those mystics who have failed in their vows, and to all the common people, this Thödol is indispensable.

But those who have meditated upon the Great Perfection and the Great Symbol will

recognize the Clear Light at the moment of death; and, obtaining the Dkanna—Kāya, all of them will be such as not to need the reading of this Thödol By recognizing the Clear Light at the moment of death, they also will recognize the visions of the Peaceful and the Wrathful during the Chönyid Bardo, and obtain the Sambhoga—Kāya or, recognizing during the Sidpa Bardo, obtain the Nirmāna—Kāya; and, taking birth on the higher planes, will, in the next rebirth, meet with this Doctrine, and then enjoy the continuity of karma?

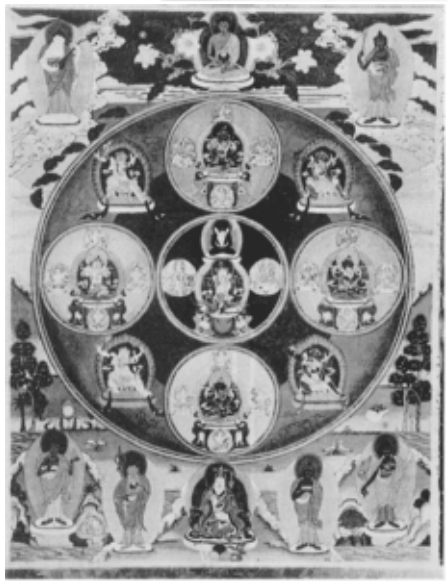
Therefore, this Thödol is the doctrine by which Buddhahood may be attained without meditation; the doctrine liberating by the hearing [of it] alone; the doctrine which leadeth beings of great evil karma on the Secret Path; the doctrine which produceth

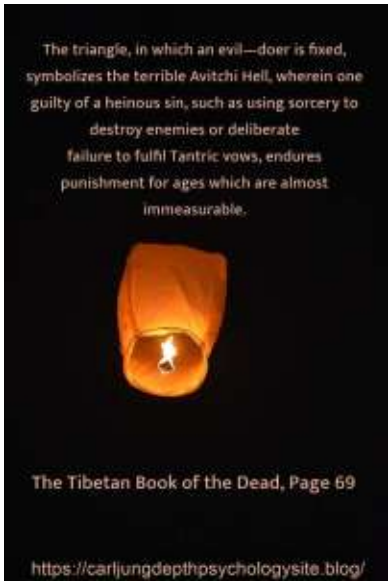
differentiation instantaneously [between those who are initiated into it and those who are not]: being the profound doctrine which conferreth Perfect Enlightenment instantaneously.

Those sentient beings who have been reached by it cannot go to the unhappy states.

This [doctrine] and the Thodol [doctrine], when joined together being like unto a mandala of gold inset with turquoise, combine them.

Thus, the indispensable nature of the Thödol being shown, there now cometh the setting—face—to—face with the dawning of the Wrathful [Deities] in the Bardo. The Tibetan Book of the Dead, Page 278-282




The triangle, in which an evil—doer is fixed, symbolizes the terrible Avitchi Hell, wherein one guilty of a heinous sin, such as using sorcery to destroy enemies or deliberate failure to fulfil Tantric vows, endures punishment for ages which are almost immeasurable.
The Tibetan Book of the Dead, Page 69
https://carljungdepthpsychologysite.blog/

1. https://www.facebook.com/groups/56536297291/

#wrathfuldeities, #Nirvana, #Karma, #Bardo,

1.1.29 Hindu Judgement, Punishment and Hell (2023-03-31 03:25)

[1]Carl Jung Depth Psychology Facebook Group

[Punishment and Hell are not unique nor inventions or creations of Christianity. They are also found within the venerable Hindu texts.]

[2]Hindu Vedas in an Electronic Format

"Naraka, also called Yamaloka, is the Hindu equivalent of Hell, where sinners are tormented after death. It is also the abode of Yama, the god of Death. It is described as located in the south of the universe and beneath the earth."

- Dictionary of Hindu Lore and Legend. ISBN 978-0-500-51088-9.

Yama, the Hindu god of death and Lord of Naraka - hell. He was subsequently adopted by Buddhist, Chinese, Tibetan, Korean, and Japanese mythology as the king of hell.

Yama’s Court and Hell

Not in hell alone do the souls of the deceased undergo pain: there is no cessation even in heaven; for its temporary inhabitant is ever tormented with the prospect ol descending again to earth.

Again must he be born upon earth, and again must he die.

Whatever is produced that is most acceptable to man becomes a seed whence springs the tree of sorrow. The Vishnu Purana

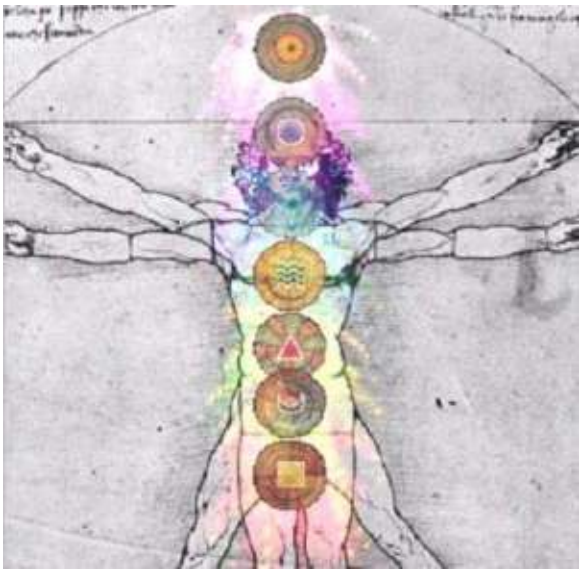
Various sins and corresponding punishments in hells.

The Judgement Described on pages xxx—xxxiii, 35—8, 165—y, 240

Yama fulfils the office of judge of the dead, as well as sovereign of the damned; all that die appearing before him, and being confronted with Chitragupta the recorder, by whom their actions have been registered.

The virtuous are then conveyed to Swarga (Indra’s heaven), whilst the wicked are driven to the different regions of Naraka (hell). The Padma Purana

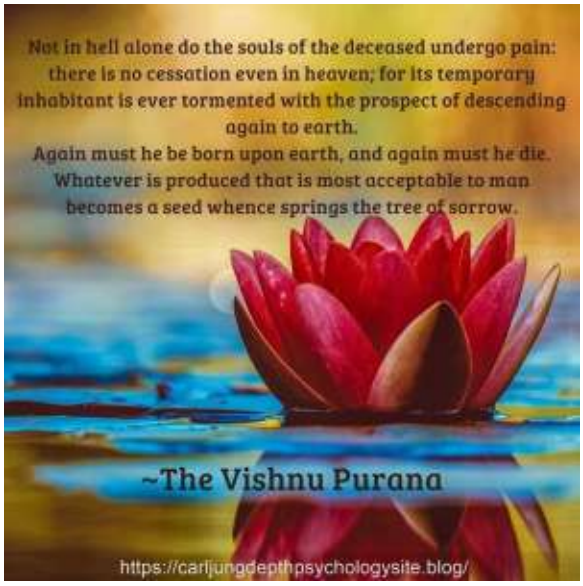
The central panel portrays Yama, aided by Chitragupta and Yamadutas, judging the dead.



The seven principal chakras..

The astral spheres - Nehemiah Davis The sub-astral plane is Naraka consisting of seven hellish realms corresponding to the seven chakras below the base of the spine. In the astral plane, the Soul is enshrouded in the astral body, called Sukshma sharira.

…all men at the end of their existence (life) become slaves to the power of Yama, by whom they are sentenced to painful punishments. The Padma Purana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Whatever is produced that is most acceptable to man
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~The Vishnu Purana
https://carljungdepthpsychologysite.blog/

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https://carljungdepthpsychologysite.blog/

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1. https://www.facebook.com/groups/56536297291/
2. http://devotionalindia.com/Vedas/Download%20Vedas.html

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Edited: December 31, 2023